

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

Jackson, Miss., September 16, 1926

NEW SERIES
VOLUME XXVIII, No. 26

Dr. W. E. Farr of Grenada delivers the address at the opening of Mississippi College today.

Brother Wayne Alliston of Columbia has the sympathy of many friends in the recent death of his mother.

Brother S. G. Pope writes that Sunflower County Association will meet September 20,—October 1, and not as previously announced.

Pastor H. Boyce Taylor of Murray, Ky., assisted Pastor H. M. Collins in a good meeting at Hickory Flat. Glad to have him in Mississippi.

Dr. L. R. Christie received a great ovation at the hands of the Ponce de Leon people in Atlanta when he began his ministry with them Sept. 1st.

Your neighbors have begun selling their cotton; now is the time to ask them to subscribe for The Baptist Record; from now till Dec. 21, 1927, for \$2.00.

Missionary Hendon M. Harris will spend the next session at the Louisville Seminary. He is himself in charge of a theological school in Central China.

Other people talk about need of discipline in the churches, but the East Moss Point Church practices it. There were 28 excluded from its membership in the past year.

Pastor Wayne Alliston baptized sixty at the close of the meeting in Columbia. He was assisted by Dr. J. W. Mayfield of McComb and Dr. N. R. Drummond of the Ft. Worth Seminary. Brother Drummond's old home was in Columbia.

Perhaps one of the most significant of the signs of the new development of missions is Shanghai college. Founded by northern and southern Baptists jointly, it opened in 1908 with four students. Now it has 400. Its present plant has cost \$1,164,000, and it is dreaming of additions and endowment to the amount of \$1,500,000 in the near future. "The staff now includes over eighty members, about one-third foreign and two-thirds Chinese, nine of the latter being returned students." It has already graduated over 200 students and given partial training to more than 1000.—The Baptist.

All Baptist papers in the South are putting on a special campaign for new subscribers during September. The Baptist Record has no agents employed and pays no commission to anybody. Work done for the paper is just like work done for State, Home, or Foreign Missions. It is a work for the Master, a work of love, in the interest of our people. Our method is to work through the pastors and other friends already taking the paper. Our means of enlarging the subscription is by offering the paper for sixteen months for \$2.00, the regular price for one year. The subscriber himself gets all the benefit of this campaign, and not a cent goes into anybody else's pocket. Dr. Gunter, our Secretary, does not often authorize any such inducement as this. But is now open to all new subscribers beginning September first. Tell the folks about it and send in the name and the \$2.00.

Brother, be nimble; brother be quick
In every home, put the candle stick.

TEN REASONS.

Eldridge B. Hatcher.

Ought a church to put the Baptist state paper in all of its homes? I think so. Here are ten reasons for it:

1. Every church, as a rule, has in it a number of homes into which the state paper will never go unless the church sends it. It will mean a new day for these homes to have the paper pay its weekly visit.

2. The current expense income of the church will thereby be increased.

3. The missionary and benevolent contributions will be enlarged.

4. The pastor will have a more intelligent and sympathetic audience to preach to.

5. The pastor will not need so often and so strenuously to stress from the pulpit the need for contributions.

6. It will send the paper into many homes that need it most.

7. It will create a new tie between the church and the homes that thus receive the paper.

8. It will enlarge the interest of the members in the different organizations of the church and its various activities.

9. It will bind the members together into a unity and solidarity as week by week they gather about the same pages for denominational information and inspiration.

10. A large increase in the subscription lists in the churches will enable the editor to lift his paper into greater proportions and higher values.

All through the South, this month, pastors are rallying the churches for a big increase in the list of subscribers to the state paper. This concerted movement was suggested by the Southern Baptist Convention at its last session. What an opportunity for the pastor—and for the church.

Brother Fleetwood Ball need not worry about the suit cases lost at Ridgecrest. They came home.

Now is a good time for the B. Y. P. U. and W. M. S. to show their appreciation of the free space given in The Baptist Record to their work by sending in new subscriptions at the special rate. In the words of Paul, "Now for a recompense in like kind, be ye also enlarged."

Germany became a member of the League of Nations last week and was given a permanent seat in the Council. There was general rejoicing and a feeling that peace was more assured. Spain resigned from the League at the same time because she was not given a permanent seat in the Council.

Prof. E. O. Sellers thinks if there is any preacher in this part of the world who thinks he is having a hard time, he ought to go to New Mexico and get cured. He has been at Gallup in that state, a place of five or six thousand, half of them Mexicans, 27 nationalities, only 30 percent Americans. "Wild, woolly and wicked is a gentle designation." Fifty thousand Navajos nearby. Dr. Sellers has had a varied experience through the summer from the Atlantic Coast via Winona Assembly and the Petrified Forest of New Mexico, back to New Orleans.

The Commercial Appeal recently had an editorial which made very complimentary mention of the work of Pastor W. M. Bostick at Bellevue Church in Memphis. Among others these:

"Dr. Bostick's relation to the affairs of the whole community is such that Memphis has come to regard him as a part of its community life, even though his church lay first claim to him.

Five years ago he became a citizen of Memphis. He has builded unostentatiously, but substantially. In the long run, we believe that men who work along the lines chosen by Dr. Bostick accomplish far more than do those who attract attention by doing the unexpected and sometimes the sensational."

Dr. Bostick recently offered his resignation, but the church declined to accept it and insisted on his staying.

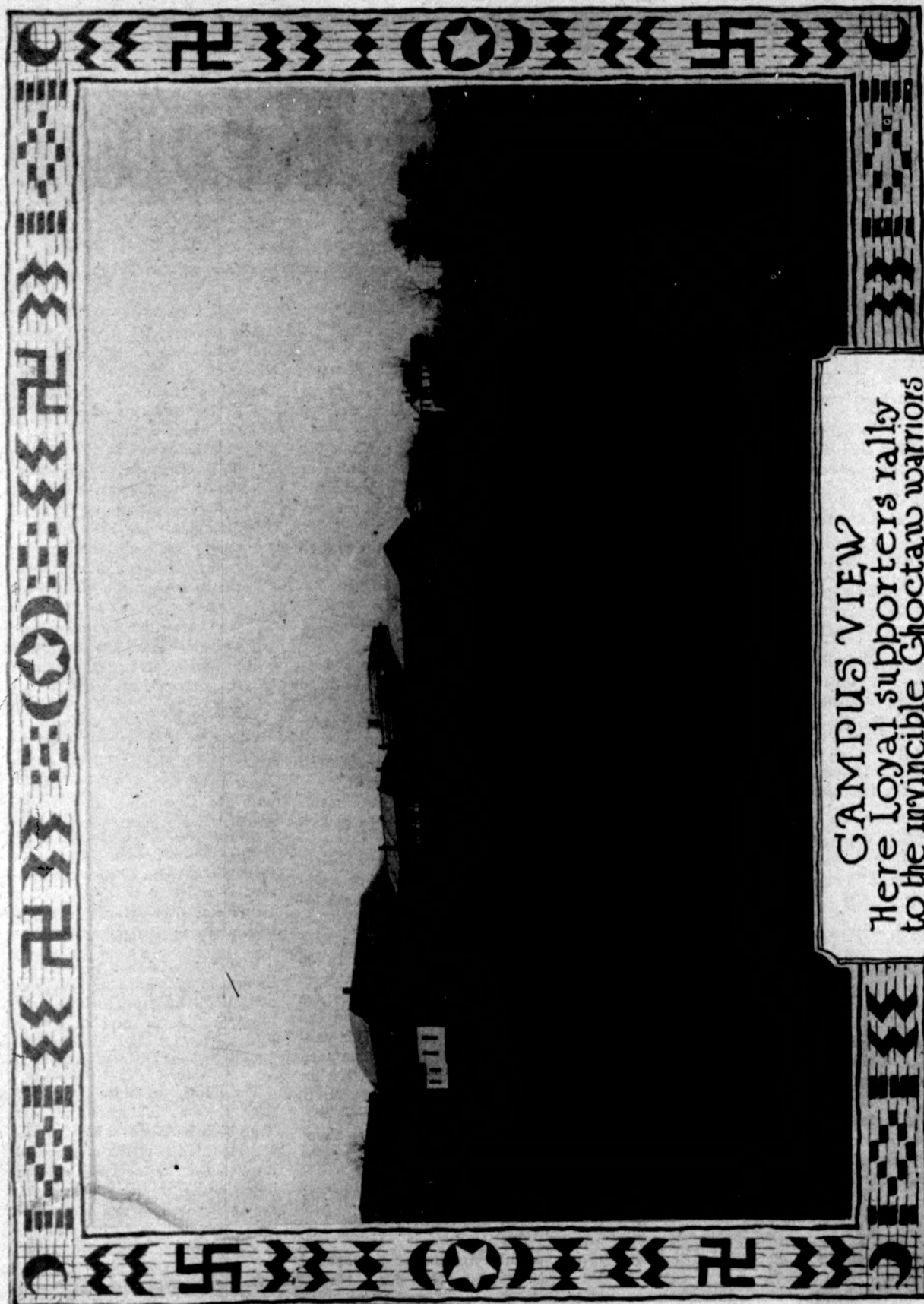
Pastor D. A. McCall on his return from his vacation had a special service at Griffith Memorial, Jackson, at which former Pastor Tomlinson and wife and all received into the church during his ministry were guests of honor.

Pastor Charles Nelson changes his post office from Shannon to Belmont, where he was given a cordial welcome with material accompaniments. He turned over all letters of inquiry or recommendation to the pulpit committee at Shannon.

Students of Moody Bible Institute distributed thousands of copies of the Gospel among those attending the recent Catholic Eucharistic Congress in Chicago, and an open air meeting was held, attended by hundreds, including some priests.

The Baptist of Chicago and The Christian Century, the outstanding liberal organ of America, have both been smacking their lips as they read and repeated portions of a recent editorial in The Baptist Courier severely condemning the unanimous action of the Southern Baptist Convention requesting boards and institutions which it supports and controls to indicate agreement with the anti-evolution article. To our mind it is not a reflection on the convention, but a reflection on an institution to say that the action of the convention was aimed at this institution.

The editor has gotten himself into hot water by saying in a recent issue that Judge Buckley of Enterprise was not a Baptist. Two good brethren in his part of the state have written to have it corrected and now Judge Buckley is threatening a damage suit, and we don't blame him at all. We don't know how a Baptist could be caused more "mental anguish and suffering" than to be charged with being not a Baptist. Well, we apologize in this most humble manner. Judge Buckley is not only a Baptist, but has been one since the memory of man runneth not to the contrary, and has been working at it for 30 years. He is a deacon and a Sunday School teacher and captain of the Laymen's League Team and keeps up the prayer meeting. What more could you ask of a man? He says their prayer meeting numbers three times as many as he found recently at a prayer meeting at First Church, Atlanta.



MISSISSIPPI COLLEGE

Through the courtesy of Dr. Lipsey we have been enabled to better acquaint our people with their Institution, Mississippi College. Each week in this paper there are to be short write-ups from the College. The College is very grateful to Dr. Lipsey for these considerations.

Today's Pictures

Ratliff Hall is a large, handsome brick dormitory named in honor of Captain W. T. Ratliff, for more than forty years president of our Board of Trustees. The building is equipped with steam heat, electric lights, hot and cold shower baths, and all modern conveniences. The rooms are supplied with new double-decker single beds, dressers, tables, chairs, etc. This building is in excellent condition and was always filled to capacity during the session just closed.

Provine Athletic Field has been improved until it is one of the best in the South. This picture shows only a part of the field. The last addition is to the left of this picture, and joins the large main field. The field is named in honor of President Provine, who is largely responsible for the development of this necessity and fine part of the College. From the reader's left can be seen a part of the Science Building, Jennings Hall, a cottage, the Alumni Building and Gymnasium, Clinton Baptist Church, what was once the President's home, and the old Episcopal Church, which has just been demolished.

Cottages

The College has a dozen or more comfortable and well kept cottages which students occupy. Each cottage has an average of five rooms.

These rooms have modern conveniences and are always filled by choice of the students.

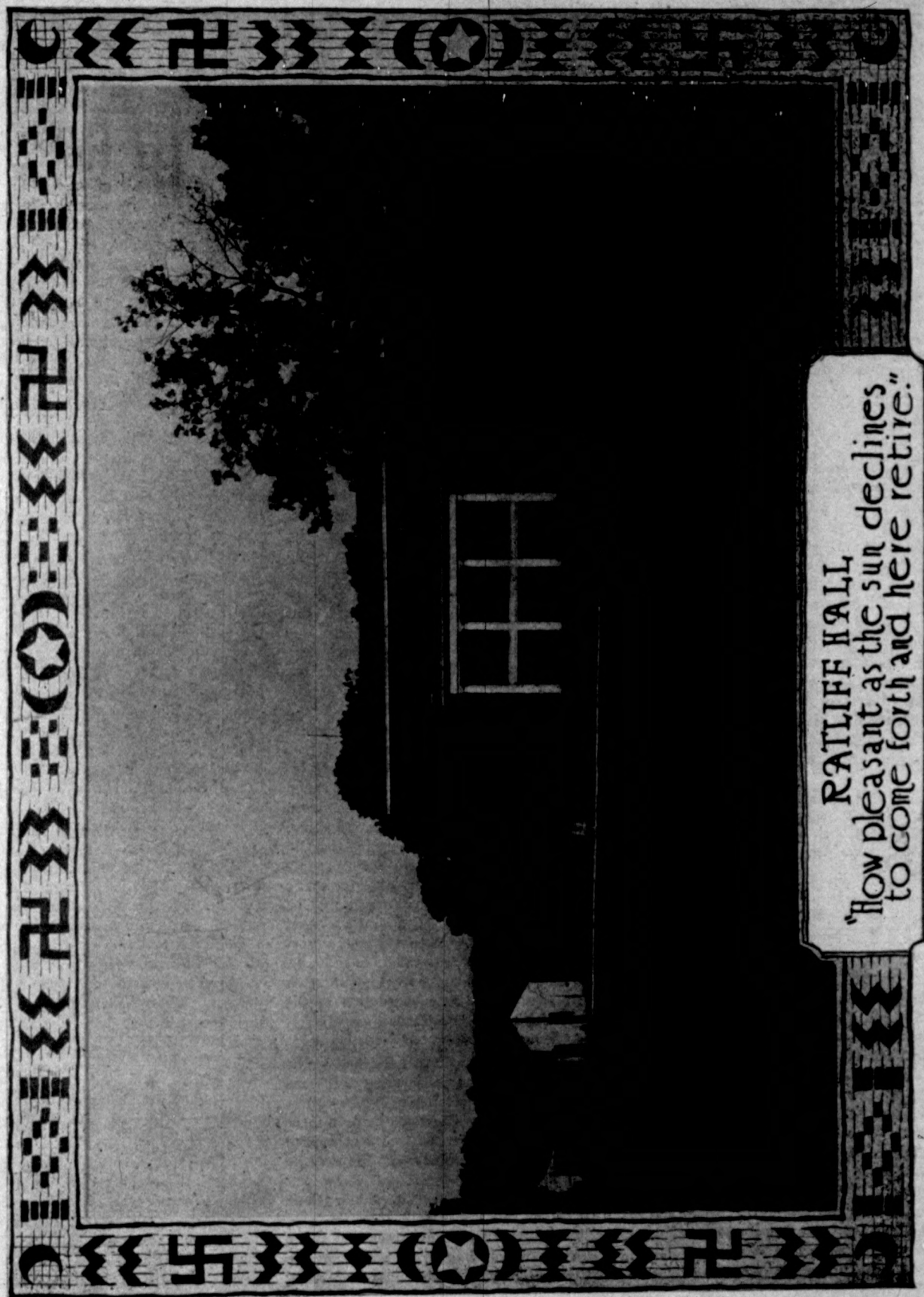
Centennial Fund

The Alumni Association of Mississippi College has for some time believed that the old students and many friends of the College are unwilling for the Celebration of the 100 years of the College to pass without a concerted and tangible expression of interest and assistance in the welfare and progress of the College. Anticipating this, and also trying to supply one of the most urgent needs of the institution the large and beautiful Alumni Hall and Gymnasium was built and equipped. The building has cost approximately \$130,000.00. Of this amount \$70,000.00 is yet to be raised.

The Centennial Fund being raised by the Alumni Association is expected to reach \$100,-

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000.00. That is the objective. Out of this fund the debt on the Alumni Building will be paid off and the remaining amount presented to the College to be used as deemed best by the Trustees of the College.

Of course the Centennial Fund will consist of many specified and designated gifts. This is desired and encouraged.

Judge O. B. Taylor, Chairman of the Executive Committee of the Alumni Association, recently stated forcefully the feeling of Mississippi College men and friends, when he said: "Because of what the College has done for us; because of what she has done for the world; and because of what she can and will do in the future, every old student and friend should at this time show his gratitude and appreciation in a substantial way."

Naturally no public Church appeals will be

made, but as this old College comes into the limelight of Southern Colleges on this important occasion and celebration, our people will surely rally in a fine way and that with great pride and liberality.

The Alumni Secretary, Robert Gandy, is calling for the support and assistance of Mississippi College men and friends in this big Rally and Centennial Fund.

In the office of the Alumni Association on the campus is placed one big roster over which is printed "Mississippi College Centennial Fund." On this roster is entered the name and amount of all those contributing to the fund. There are also class rosters and county rosters bearing the name of those who should contribute and as each person does so his name is properly credited. Rosters are also provided for those contributing in amounts from \$50.000 to \$10,000.00. Churches,

special friends and designated gifts have proper and attractive rosters, also. These rosters will be on display until and during the big celebration in November.

Many of the men should respond early and thereby make what they do count for the most. When desired, of course, what each person does will be kept secret upon request. But where possible all donations should be known of in advance so they can be properly tabulated and given due recognition and prominence.

A large number, it is expected and hoped, will write in giving suggestions, offering time and assistance, and call upon others to do their full part in this big undertaking for the College.

President Province's Message

"Our multitudinous friends will greatly rejoice to know of the progress of this summer on

(Continued on page 5)

The Baptist Record

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P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

INSPIRATION AND INFALLIBILITY

This is the subject discussed in a recent article in The Baptist Courier of South Carolina by Missionary Gordon Poteat of China. It evidently provoked an editorial in the Courier by Dr. Cody, in which Dr. Cody treats very courteously those who differ with him, but dissents from the position taken by Mr. Poteat. If we are not mistaken this matter is going to be the subject of vigorous discussion, and we believe that it can be wholesome and constructive. There is no doubt that some things which we thought were settled for good and all are up now for restudy and we have got to form our ideas of the truth upon our own investigation, and not as having received them secondhand from a former generation of teachers.

Limitations of space prevent our giving in the Record the article by Mr. Poteat, but suffice it to say that he does not believe that inspiration necessitates or involves infallibility. In other words he believes that the Bible is the inspired word of God, but does not believe that it is a true account of all things of which it speaks, or that it was meant of God to be so. This sounds strange to some ears, certainly impossible to the writer of this editorial. But let us get Mr. Poteat's point of view.

His contention is that the Bible no where claims to be infallible, that the word infallible is not in the Bible, and that the dogma of infallibility was a post Bible conception of men. He says it may be dangerous for us to claim for the Bible what it does not claim for itself, that is "particularly dangerous to assert that the reliability and trustworthiness of the Bible depend on its being infallible in every detail." Mr. Poteat evidently does not believe the Bible is invariably true and accurate when it speaks of matters affecting history, geology or astronomy. He seems to accept the historic references of the New Testament only when they are corroborated by other witnesses. Certainly he holds them open to question. His idea is that the purpose of the Book is to secure salvation and insure righteousness, and that details of history are not important or necessary.

Here is a distinct challenge to the faith and position of the average Baptist, not to mention other Christian people, and you may be sure it is going to be accepted. There will be those who will accept the position of Mr. Poteat; others will hide in the brush; while the majority of Baptists will still be found contending for the faith. For anybody to deny controversy in a matter of this kind, and try to prevent discussion by urging tolerance and cooperation is sheer folly if not actual treachery.

To our mind this question of infallibility is to be settled by three lines of evidence. First, what does the Bible say of itself? Second, How can the Bible be the Word of God and not tell the

truth? Third, Has the Bible held its own as a true account of facts up to this time?

Does the Bible claim to be infallible? Mr. Poteat says the word infallible is not in the Bible. To our way of thinking that seems utterly childish. The word trinity is not in the Bible, but surely he would not say that the dogma of the trinity is not taught in the Bible. The word omniscience is not in the Bible, but nobody would say it does not teach the omniscience of God. The word omnipresent is not in the Bible, but the Bible teaches that God is omnipresent. The same truth can be expressed in other ways and by other words.

But what does the Bible say of itself? Paul says of it "All scripture is inspired of God." That cannot mean that only its distinctly theological parts, but it says "all". If that does not include its history, geology, geography and all the rest, the statement cannot be true. But Mr. Poteat says inspiration and infallibility are not the same thing. If inspiration means anything it means that God is responsible for the utterance of the prophets. To say that it is not infallible is to take all supernatural value out of it. But Mr. Poteat in speaking of this passage says it is "to make us wise unto salvation" and not in other matters. But Paul does not limit it to salvation. He says it is profitable for instruction, for teaching us authoritatively about matters concerning which we are otherwise ignorant. One of these matters certainly is the origin of the world. But Mr. Poteat thinks it is not reliable as to this matter and so is not profitable for instruction. You must look elsewhere for instruction. If the Bible is not infallible as to the origin of the world, it cannot claim infallibility as to the end of the world, and so that is a matter of speculation, for no science can teach us about that.

Peter also says, No scripture is of private interpretation or origin, but holy men spoke as they were borne along by the Spirit of God. The word scripture had a definite and accepted meaning. There is no doubt as to that. It meant the Old Testament. And Peter says, No scripture originated with man. God is responsible for every bit of it. Jesus said, "The Scripture cannot be broken." That means that is absolutely final and incontrovertible. The Psalmist said, "Forever, O Lord, thy word is settled in heaven." These quotations might be multiplied but for lack of space. It is a wholly new conception in the modern world, that the Bible is not final in matters about which it speaks.

The Second evidence for its infallibility is the logical consequence of accepting it as the word of God. Mr. Poteat calls it that, but he thinks there are mistakes in it. It seems to us a most serious matter to say of what God has spoken that it is not true. The defence of this may be one of three kinds: That God didn't know any better; or that he knew better but didn't tell it as he knew it; or that he merely accommodated himself to the ignorance of the times and spoke in agreement with man's ignorance, and not for his instruction. If inspiration does not carry with it infallibility then inspiration is responsible for falsehood, at least by permitting it, perpetuating it and propagating it.

The third source of evidence is as to whether the Bible has been supported or discredited by other witnesses. This is a long subject; too long to fully discuss here. It will be time to defend it when something in the Bible has been shown by indubitable evidence to be disproved by other witnesses. This Mr. Poteat has not done, except to intimate that scientists do not believe that vegetation is possible without sunlight. The Bible says there was light the first day, that it was made without the sun is not important. There was light plenty. Mr. Poteat also speaks of the different words used in the price paid by David for the threshing floor. One gives it in silver. The other gives it in gold. By comparison you may have their relative value. See any Bible dictionary.

MINISTRY WITH THE SHEPHERD HEART.

2 Corinthians, Chapter Seven.

Bear in mind that the whole of this Second Epistle to the Corinthians is a defense of Paul's ministry. This chapter, beginning with the second verse, is intensely personal. Any ministry must be personal to be worth anything whatever. It is not enough for one to preach the truth or even to hold up a high standard of righteousness; it must be applied to individuals. The gospel ministry is not abstract; it is concrete. There are a few preachers whose conception of their ministry is to simply study the Bible, discover its meaning and bring out the interpretation so that people can see it, and leave it with them. That is good so far as it goes, but it falls short of the aim and purpose of the gospel. Paul said in another letter that knowledge puffeth up, but love buildeth up. The ministry of Christ must not only reach the head; it must penetrate the heart.

Paul begins this paragraph with, "Open your hearts to us." He is not content with merely teaching them, nor with rebuking them. He must come into heart touch with them. There must be mutual love between the minister and his people, an interrupted flow of confidence; no holding back, no reserve. The preacher can do nothing where there is a wall between him and the people. Paul says he deserves their enthusiastic affection and confidence: "We wronged no man, we took advantage of no man; ye are in our hearts to die together and to live together." He can speak to them as knowing that there is no barrier of suspicion, or doubt, or estrangement. "Great is my boldness of speech toward you." He also boasts of them to others. They are a great source of comfort to him whatever may be his outward discomfort.

The reason Paul was so keenly appreciative of the cordial sympathy of these people and their personal responsiveness to his ministry is that they demonstrated it gloriously at a time when he was in agitated uncertainty about it. He had written them a very plain and painful letter (First Corinthians) about conditions in the church, particularly about the young man guilty of adultery, and for some time he was uncertain of the outcome. He didn't know whether they would repudiate the conduct of the adulterer or repudiate the ministry of Paul. He was not the last preacher who has been in that fix. Some preachers decline to tackle a situation like that and are unfaithful to God, to the people and to their office. But Paul waded into it, and waited to see what would happen. At one time he was so fearful of results that he "did regret" having written as he did.

But faithfulness won out, and always will. The results justified his letter. Paul tarried in Macedonia to hear what had happened at Corinth. He sent Titus, who was a trusted and courageous messenger, to learn the state of things in Corinth. Titus came back and gave a joyous report. Everything was all right. Paul said he had had no relief; "without were fightings, within were fears." "But God comforted us by the coming of Titus. And his comfort was enhanced by the effect the visit had on Titus himself: "Not by his coming only but by the comfort wherewith he (Titus) was comforted in you."

The effect of Paul's first letter is glowingly described. They had been made sorry (for a season) after a godly sort, that is sorry that they had sinned against God, not simply that they had offended Paul, or the common decencies; but it was a sorrow that worked repentance, a changed attitude toward God, the only kind of sorrow that did any good, that would never leave them any cause for regret. He uncaps their hearts, and lets you see repentance at work, in the process of ferment. What earnest care it wrought in you (how it set them to thinking in a troubled way), yea what clearing of yourselves (they began a cleaning up all along

the line), yea what indignation (they were aggrieved at the invasion of sin into their ranks), yea what fear (they didn't know what punishment would be visited upon them in the wrath of God), yea what longing, what zeal, what avenging. Their grief and indignation were at the boiling point, and the point of purging. The results of the letter were fully satisfactory. His purpose was accomplished.

His faith in them was justified; his ministry was vindicated. He was not put to shame because of having spoken so well of them to Titus: For if anything I have gloried to him in your behalf, I was not put to shame; but as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. And Titus himself had been greatly strengthened for his ministry. No man can be satisfied with his ministry by saying that he has done his duty. There must be something of results in the lives of the people to show for it. There must be progress in and by the church to satisfy the shepherd heart. Your ministry and mine will be tested by concrete cases; sometimes, as in this instance with Paul, it will be tested by very difficult cases, involving our standing and the truth of the gospel. But faithfulness will always be justified and vindicated.

Lebanon Association met with Big Level Church in Stone County, Brother Gibbs, pastor. This is one of the very few associations that has not reorganized on county lines. The meeting was in a fine territory, but missionary Baptists are a little scarce in this immediate vicinity—only four in the county, but eight landmark churches in the same county. But the folks were there from Hattiesburg, Sumrall, Lumberton, Wiggins, Purvis and over a large area. Brother W. S. Allen was re-elected Moderator, Brother C. C. Chapman, clerk, and Brother A. Polk, treasurer. Brother N. J. Lee of Sumrall preached a good sermon from Amos. As business was transacted ahead of schedule they invited the editor to speak on publications at the morning hour, and as Paul says, "Which also we were forward to do." And they listened most attentively and a fair subscription list was made. An ample dinner was provided just outside the church. After recess Mrs. Wright made the report on the W. M. U. which was full of facts. The brethren leaned forward to catch it. Dr. J. L. Johnson of the Woman's College gave the report on Colleges which gave equal treatment to all. Besides making a happy speech he introduced the men in his faculty and they made a fine impression. Prof. McClesky made a genuine report on Sunday Schools, which gave interesting facts. We could not remain for the night service and the program next day, which was most inviting, including a doctrinal sermon by Brother Allen, reports on Missions and benevolence by outstanding denominational leaders.

Jackson County Association met with the Church at Pascagoula, and while there are not more than a dozen in the Association there was a good attendance, and a vigorous bunch of preachers leading them. Here were brethren Vaughn, the Moderator, Rhodes and Brock from Moss Point, Morris of Pascagoula, Hulbert and Gaston of Escatawpa, O'Bryant of Ocean Spings and Huccabee of Moss Point. There was a good representation of laymen. One of them, brother Price, was Clerk and Treasurer. Brother O'Bryant preached the sermon. We had a welcome address by brother Morris and a response by pastor O'Bryant. The letters were read in full and afterwards a digest made of them. Dr. W. T. Lowry made a ringing address on Christian Education. The report on Cooperative work was in charge of brother Rhodes, assisted by brother Brock, Miss Averett and brother Vaughn. The editor was invited to speak on this subject and did the best he could under the circumstances—a good dinner and a hot afternoon. A chart was

before the people showing the pledge of each church for 1926 and what part of it had been paid. This brought on a good deal of talk. As Paul says, "Lo what indignation, lo, what clearing of yourselves." But at the last account the figures were not erased. They showed only what had been given for the cooperative program. The associations coming so thick now compelled the editor to move on without hearing the discussion the second day or the sermon at night. But he got more subscribers than at a big association the day before.

It was the editor's good fortune to be taken out from Bay St. Louis to the Hancock County Association by Pastor J. G. Gilmore, over a stretch of 25 miles of good roads to Corinth Church. This is one of the coast county Associations, and of course the churches are not numerous nor strong. But they are carrying on. The local church membership was not much in evidence, but the pastor led a good devotional service. There was some confusion about seating delegates, but we got under a full head of steam before dinner. Brother W. A. Murray of Logtown had been moderator, but insisted on putting the honor and responsibility on brother A. H. Miller, who has been beloved pastor in these parts for many years. The brethren evidently parted with brother Murray's services with regret. Brother W. W. Sstockstill was reelected clerk and treasurer. Visitors were recognized and we were ready for the sermon. It was by Pastor J. G. Gilmore of Bay St. Louis and was of the right sort. He struck the missionary chord and sounded it out strong and clear. That is his way, for those who have heard him know he can preach. After dinner the brethren introduced the subject of Education. Brother Smith read a good report and made a good brief speech. Brother Coker then spoke and told about the number of schools and character of work Southern Baptists are doing in this line. He is a good acquisition from Florida. Then the brethren permitted "this scribe" to speak on our Cooperative Program. They listened so well and seemed so interested that the temptation to keep on was strong to the end. This being Saturday the brethren favored an early adjournment in expectation of a great day on Sunday. As the editor was due elsewhere he had to forego the pleasure of being with them.

It was an inspiration to run into Biloxi for a Sunday and see what the Lord is doing for and through his people here. But last Sunday was an epoch in the religious history of the Coast country, not because of the day itself, but because it was the celebration of a victory after a long battle and deferred hope. Pastor S. G. Posey is the Lord's man for the work and every member of the church seems to know it and rejoice in it. Of course others have labored before and the harvest is now on. The occasion was the celebration of getting into their new house. It is not all paid for, but they have arranged it in a most satisfactory way, and they wanted to give God glory and themselves to him anew. It is marvelous how they have been led into the possession of this great property at a time when values have gone high on the coast. Outsiders are saying, How did these Baptists do it? The Lord is with them. The house is beautiful and provides for every department of the work. The auditorium is handsome and cheerful. The services Sunday were to celebrate their getting into it and express their joy and gratitude. Dr. W. A. McComb of Gulfport and Pastor W. C. Hamill of Handsboro were present and took part in the services. The Editor preached on "The Church of Christ." At one service five new deacons were ordained, and the church is greatly strengthened in them. The day closed with a great evangelistic service in the evening with preaching by Dr. Ray Palmer. We hope to have a cut of the new church for an early issue of The Baptist Record.

Senator Wadsworth advocates repeal of the eighteenth amendment. Occasionally old King Canute comes back to earth, takes his seat on the seashore and orders the incoming tide to roll back.—Ex.

A secular paper in Oklahoma has an editorial on "Two Millionaires." One is John D. Rockefeller, the other Rev. J. S. Murrow, who has been a missionary among the Indians for over half a century and is now past ninety. His wealth consists in a multitude of souls led to Christ, and taught in the things of God. Which would you rather be? Be careful what you say!

An exchange, not published in the South, says that one-half of the true evangelicals live in the South, which is only one-third of the territory; and that a larger proportion of the great preachers of the United States are found in the evangelical pulpits of the South; and that Southern States only are resisting the inroads of atheistic evolution on the public schools and colleges.

An Englishman, speaking of his travels through America, says: "Before I left Chicago I traveled on the bright, clean cars. But still in the part of candor, I should like to ask why Americans leave so much litter in their trains and on their streets? And why do not the railways make it easier for a stranger to know what is the name of the station which he is approaching? It is true the official shouts something, but what it is he says no one can tell except those who do not need to hear it."

The Moody Bible Monthly says a good many denominational papers, specially in the Northern States, lament a lack of patronage, and give as the reason that "there is not enough true religion, we mean true Christianity, to make them worth while," and indicates that there is little difference between them and the religious departments in secular weeklies. We think we have seen editors and preachers who were afraid they would be too religious, for fear of offending somebody. Their utterances are like some canned products you have seen as "ham flavor." They simply have a religious flavor. There is no excuse for a so-called religious paper if it is not conscious of a definite Christian mission, if it is not evident on every page.

(Continued from page 3)

and around the campus. We are now putting on the roof of the handsome new dormitory and it is a wonderful building. You old men have a glad surprise awaiting you. The Alumni building is complete and stands out grandly. The foundation of the hospital, 62x73 feet, is being poured and the walls will go up rapidly. The old Chapel has a new dress also. This week we unloaded \$9,000.00 worth of furniture. We are placing mature, experienced matrons in the halls to inspect the rooms and strengthen the pride of the men in having nice, clean, orderly rooms.

All these things are good, but that which gives us the greatest pride and satisfaction is that old "peppy" Mississippi College spirit which is manifest everywhere. The men are true and loyal.

The College is greatly interested in and concerned about the Centennial Fund being raised by the Alumni Association. Surely all of our men and friends will have a good part in that and make it a big success for our 100th Anniversary.

With our new dormitory accommodating 190 men we can increase our enrollment about 100 without congestion. Let every friend see to it that we have this extra 100.

The faculty is complete and ready for the start Wednesday, the fifteenth.

This has been a busy and happy summer for all of us."

Cordially,

J. W. PROVINCE.

Convention Board Department

R. B. Gunter, Corresponding Secretary

REPLY TO EDITOR NEWTON'S CRITICISM

Editor Louie D. Newton, Editor of The Christian Index, August 19, criticizes Mississippi, North Carolina and Florida for withdrawing support from the Headquarters Commission at Nashville.

While Mr. Newton is endeavoring to give the facts, he has failed to do so. While some of his statements are untrue with reference to Mississippi, his methods of criticism are also equally unwise. What he wants is co-operation, but co-operation in religious matters is not worth much unless it is voluntary, and voluntary co-operation is of short duration unless there are good basic reasons for it.

The editor says that the Houston Convention (meaning the Southern Baptist Convention) without a dissenting vote authorized the continuance of the Co-operative Commission for this year. The editor, of The Christian Index seems to be ignorant of the fact that the Headquarters Commission was notified by the Mississippi State Convention Board office before the close of the year 1925 that it was not the desire of Mississippi Baptists to continue assisting in the paying of the Headquarters Commission's expenses after the meeting of the Southern Baptist Convention in May. The Commission was given five, or six, months notice. It was stated when this information was given that Mississippi would continue her support until the May Convention, and even until the first of June.

Mr. Newton also states that the representatives from the three states referred to voted for the Program in the June Conference. The Mississippi representative did not vote for this Program in the June Conference. They stated that they had no right to, since they were not supporting the Headquarters Commission. He also says that the respective state conventions had authorized the continuance of the co-operative work last Fall. The Mississippi Convention did approve of the allocation of funds as recommended by the Southern Baptist Convention. The Convention accepted the 50-50 division of funds and the percentages recommended by the Southern Baptist Convention, but nothing was said with reference to the Headquarters Commission in Nashville, and there was no recommendation concerning the Commission. When the vote was taken on Dr. A. J. Barton for Dr. C. E. Burt's successor the Mississippi representatives in Nashville did not vote. Other members of the Commission then insisted that they should vote. The writer stated that he did not have sufficient information concerning Dr. Barton to enable him to say whether or not Dr. Barton was the man for General Director. The brethren then insisted that the Mississippi representatives did have a right to vote. The representatives then said that if the other brethren wanted him for this place that they had no objection to it. This is as far as Mississippi representatives went with reference to the continuation of the Headquarters Commission.

Dr. W. H. Major is quoted by Mr. Newton as having said that the Executive Committee of Mississippi withdrew from sharing in the expenses of the Commission. I do not know what he means by "Executive Committee of Mississippi." We have an Executive Committee of seven, selected by the State Convention Board, consisting of seventy-seven members, one from each district association. The Executive Committee had nothing to do with Mississippi's withdrawal. The State Convention Board voted unanimously in its

annual session in December to discontinue support of the Headquarters Commission. The Board felt that the money could be more wisely expended. The Board acts for the State Convention. The State Convention elects the Board members, who have been previously nominated by the district associations. The Board was acting for the Convention. There is no doubt but that the Convention approves the action of the Board.

Dr. Major says that one of the serious questions which this action presents is the autonomy of the Southern Baptist Convention. This has been a question in the minds of some brethren for some time. It is hard for some to determine whether the Southern Baptist Convention is acting for the churches in the various states, or whether the independent churches of the various states are acting for the Southern Baptist Convention. The writer is of the opinion that the Southern Baptist Convention is the agency of the churches, and that the churches make known to the Southern Baptist Convention their wishes with reference to the Kingdom work, giving instructions through the Convention to the various Boards and Agencies. Dr. Major feels that when the Convention votes favoring any question that all are honor-bound to remain faithful to the action of the Convention for the remainder of the year. That was the reason why Mississippi Baptists notified the Headquarters Commission that after six months they would discontinue support, as the question of continuing the Headquarters Commission would come up at the May meeting of the Convention, and we did continue our support until the Southern Baptist Convention year was out. No action of the Southern Baptist Convention should ever bind the consciences of church members on religious matters, and, thereby, endanger religious liberty.

Dr. Major seems to be unable to differentiate between the Co-operative Program and the means of carrying out the Program. Just here is where the trouble lies. The man who cannot differentiate between the two will continue to have trouble and will continue to call some people disloyal to the Co-operative Program who are just as loyal as he is. The Co-operative Program is the program which budgets all the funds for the support of the various interests, and then distributes on a percentage basis. Mississippi has co-operated to the letter from the beginning of the Seventy-five Million Dollar campaign until this hour. The Headquarters Commission exists for the sole purpose of raising money, and state after state has been convinced that the existence of the Headquarters Commission has not increased the contributions, notwithstanding the fact that the cost of financing this Commission has reached \$47,000.00 a year. The only difference between Mississippi and other loyal states is their difference in the method of raising funds. If convinced that as much money can be raised without the Headquarters Commission as with it, and if the \$47,000.00 can be saved for the various causes by discontinuing the Commission, then any state has a moral right to withdraw its support. If a few states want to continue the Headquarters Commission, Mississippi has no fight to make on it, or on them. Let those states who believe it should continue, support it, and Mississippi will do her best to raise every dollar possible without the aid of the Headquarters Commission. In fact, heretofore we have received very little aid from the Headquarters Commission. Many times when we have had speakers engaged, right at the last minute en-

agements were broken, and we have had to depend upon our own help. We do not think that this was the desire of the Headquarters Commission, but speakers whom they had engaged failed them, no doubt.

Dr. Major raises the second question as to the future of our Co-operative Program. While the writer has all the while favored the Co-operative Program and had the co-operative plan in his church as pastor, and has advocated it all the while as Secretary, yet we do have to remember that our Co-operative Program finds us with the largest debts in the history of our work. Whether the debts would have been so large without it we do not know. We are not ready to give up the Co-operative plan. It should be made more effective, for it can be done without a Headquarters Commission. If the states are sold on the principle of co-operation, then a Headquarters Commission is not necessary.

Mr. Newton charges "a few official brethren" with this withdrawal from what he calls the Co-operative work of Southern Baptists. In fact, the Headquarters Commission has gotten between him and the work of the Southern Baptist Convention. But he is in error again when he says that the states referred to as disloyal are going to use the amount of money which they have been appropriating to the Nashville Headquarters "for the local state office." There is not one word of truth in this statement in so far as Mississippi is concerned. If there is any money saved it will be distributed on the percentage basis to all of the participating causes. Isn't this co-operation with the work of the Southern Baptist Convention? Mississippi has misrepresented nothing to the people. Everything is done in the open, and above board. The Headquarters Commission were not only notified last December of Mississippi's intention, but they were notified later in the meeting in Nashville. They were also notified again before the Commission's report came to the attention of the Southern Baptist Convention in May. It was thought by some of the members of the Commission that it would be best not to let the Convention know that there was any dissatisfaction, and as for Mississippi breaking away from the Commission after agreeing to its Program such a statement is unfair, untrue and unwise.

During the War a few people dictated to the multitudes, telling them what to do in civic affairs. The spirit crept into the denominational work, perhaps unconsciously in places. This state obtained in some places, and some people have lost sight of the voluntary principle, but we might as well come back to it. We should try to show people the best way, and then not fall out with them if they do not agree with us. The editor of the Biblical Recorder is eminently correct when he said that "the editorial of the Christian Index certainly does not tend to the cultivation of a spirit of unity and co-operation in brethren in other states to call sister states disloyal and non-co-operative because they dare to suggest that the plans adopted by those in charge of the general work might be improved upon." We are sure that Mississippi Baptists will continue to try to know what the best principles are and what the best methods are and shall covet the privilege of pursuing the course which our consciences and our judgment approve. We are in hearty accord with the spirit of co-operation in doing the work committed to the boards and agencies of the Southern Baptist Convention. We are doubtful as to the wisdom of a Headquarters Commission for the purpose of raising the funds with which to do the work. If convinced that such a commission is necessary we shall then be ready to support it. To magnify the importance of the Headquarters Commission is to disparage the ability of the various states. To say that we cannot co-operate without the Headquarters Commission is to disparage and to minimize the powers and influence of the Southern Baptist Convention.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

GOD IN THE CHEESE BUSINESS

By J. R. Mantey.

A young man twenty-one years old came to Chicago with the ambition and determination to forge ahead and build up a big business. His capital consisted of but \$65.00. For three years he toiled unceasingly against overwhelming and insurmountable odds. He had failed. He was hopelessly in debt. He had given himself but one more day to decide whether he should abandon his business. The crisis was at hand.

At the close of that day he was thoroughly convinced that he was a failure. He was asking himself why he had failed. And, as Paul of old, he was startled by hearing an invisible speaker's voice, for he heard to his astonishment the words, "You have not had God in your business." He considered it a message from God and pondered it as such. After a few moments' deliberation he found himself saying, "If God wants to run the cheese business he can run it." And from that time on he has considered God the main partner of the firm.

The man who had that experience is J. L. Kraft, president of the Kraft Cheese Company, which has the reputation of being the biggest cheese concern in the world. He is a deacon of the North Shore Baptist Church of Chicago, and he is also superintendent of its Sunday School. He began his work in denominational activities, outside his church, by becoming a trustee of the Northern Baptist Theological Seminary. He is chairman of its Investment Committee and in that way renders invaluable service as well as by his frequent and generous gifts. He is also president of the Chicago Baptist Social Union.

Mr. Kraft has boundless faith in God's readiness to help men, and he is fervent in his passion to serve him. Two anecdotes out of his life help one to understand what type of man he is.

A car he and one of his brothers were traveling in turned over and pinned him underneath. A large part of the weight of the car was resting on his chest, and he was gradually dying from suffocation. His brother tried to lift the car but was unable. There was nothing around that could be used as a pry. And no one was in sight to help. Death seemed imminent. The stricken and dying man realized the seriousness and hopelessness of his predicament. It seemed useless to pray, but the thought occurred to him that he should try. So he did.

Then he lapsed into unconsciousness. When he became conscious again his brother was calling to him and telling him to move backward. By doing so he extricated himself. Upon being asked, his brother explained that in desperation he had lifted the car, in spite of the fact that it weighed over a ton. Mr. Kraft firmly believes that God helped his brother lift that car. Such experiences as this have led him to an implicit faith in prayer.

A few years ago Mr. Kraft was scheduled to address two hundred salesmen of his company from all parts of the United States. He felt impressed to talk to them on what it means to be a Christian, but his judgment argued that such a talk would be preposterous for a business convention. Rather, he should talk about promoting business and try to arouse these men to greater enthusiasm for selling Kraft cheese. So he prepared a speech of the latter type. But the first impression still clung to him and when the occasion arrived he actually abandoned his prepared speech and instead talked to them on the importance of being Christians. It was most unusual, and it was certainly the unconventional

thing to do. But God greatly blessed that response to his leadership, for about seventy-five per cent of those men have personally informed Mr. Kraft since that time how much that talk helped them, and many of them were influenced by it to become Christians. As a result of it a few weeks ago a salesman surrendered to Christ in a mission in Texas, and wrote Mr. Kraft a "thank you" letter. He does not hesitate to speak to men about Christ whether it is in his office or in church. His wife has the same readiness to serve, and both are exceedingly effective in soul winning. But why should not all Christians have such a habit? Was not this the New Testament way?

Mr. Kraft believes that it pays to give liberally to further Christianity. He began by giving a tithe, but he does not think that enough, so he now gives considerably more. He gives not to make more money but to do good, but from experience and observation he has learned that God never fails to reward liberality. A striking fact in favor of his viewpoint is that, with scarcely an exception, every big business concern in the United States has an active Christian at the head of it.

Mr. Kraft does not know that these things are being written about him. Because it helped the writer to know that a hard-headed, shrewd business man finds it practicable, profitable and pleasurable to treat God as a partner, he is writing this, trusting that others will also be inspired by this man's devotion. More men each year are assuming a Biblical basis for business. They are finding that Jesus' teachings are practicable in business as well as in every phase of life. Is it not strange that men call him Lord and yet treat his teachings as if impracticable? If God made this cheese business a success will He not make any other legitimate business succeed providing He is allowed a voice in its control and a fair percentage of its profits?

MISSISSIPPI WOMAN'S COLLEGE

Through the columns of the Record I wish to return my thanks to the hundreds of friends who have written and wired me during my long stay in the Methodist Hospital at Hattiesburg. The knee cap which was shattered has healed and I can now walk without crutches or cane. While my experience was painful and costly, it was almost compensated for by the knowledge of the sympathy and prayers of so many good people. May God bless every one of them.

Up to the present date the college has received reservation fees from 357 boarding students. Some few of these have been withdrawn and some others may yet withdraw, but we have now more students registered than we can accommodate. The next session will begin on Wednesday morning, Sept. 15th, at 10:00 o'clock. All of our friends are cordially invited to be present. The Freshmen are asked to arrive by Tuesday morning, the 14th, in order that they may receive full information upon their duties.

J. L. JOHNSON, President.

Choctaw Association will meet with French Camp Church on Sept. 30 instead of Oct. 7, as previously announced.

The article recently appearing on our front page by Dr. Gaultney was written for the B. Y. P. U. Magazine.

The date of the meeting of Quitman County Association has been changed from Sept. 15 to Oct. 13 and 14.

AN URGENT PLEA TO MY FELLOW ASSOCIATION CLERKS

Great difficulty has been encountered in the past in securing the statistics that should go into the minutes of our State Convention. This difficulty comes largely of an irresponsiveness and lack of co-operation on the part of the clerks of the associations. We are the ones, and the only ones, from whom statistics can come since they are sent up from the churches in their letters of correspondence which are placed in our hands for tabulation and distribution.

This, therefore, places a very important and responsible task upon us. If our denomination is properly and correctly reported to the world we must faithfully perform this task.

The associations began their meetings Sept. 1st, and the plea is that we each see to it that just as soon as possible after the letters from the churches are received that we tabulate every item reported and forward to the Convention Statistical Secretary at once.

Dr. R. B. Gunter, the Secretary, will furnish us tables to be filled in which will greatly facilitate our work and give uniform tables for the Convention annuals.

Should I be re-elected clerk of my Association, I purpose within three days after the meeting to have these statistics in the hands of Bro. Gunter.

I plead with you to join me in this resolution.

Your Fellow Denominational Worker,

WALTON E. LEE.

ONE HUNDREDTH ANNIVERSARY OF MISSISSIPPI COLLEGE

By Dr. W. A. McComb.

Former students and Alumni of Mississippi College will experience next November a rare privilege, coveted by many but enjoyed by few. Their Alma Mater will pass over the century line and celebrate her first centennial. Many and varied have been the trials and vicissitudes through which she has passed this first hundred years. At times it looked as if the child would die. She has passed all the stages incident to childhood, characterized by colic, whooping cough, measles, mumps and even smallpox, typhoid and yellow fevers. But she has survived them all and is now a blushing young mother in "short dresses or bloomers," with a fine family of illustrious sons and beautiful daughters, and with the possibility of living to celebrate her thousandth anniversary. But let no one conclude that a mother ever reaches a place where she does not need her children. Mississippi College needs the loyal support of her children now as never before.

The celebration of this centennial will afford a fine opportunity for them to show their loyalty and pledge their support to the future welfare of their Alma Mater. Let all begin to make arrangements now to be in Clinton next November to do honor to the institution that has done so much for humanity during the past one hundred years.

The place of meeting of the Columbus Association has been changed from the First Church, Columbus, to Mount Zion Church, near Columbus.

The following telegram has been received from Dr. J. D. Franks, pastor First Baptist Church, Columbus:

"The Baptist Churches of Columbus cordially invite all Baptist students who shall attend M. S. C. W. this year to worship with them the first Sunday they are here, and throughout the year. We want all the students to be at home with us, to bring their church letters and become bona fide members. The Baptist Workshop, just across the street from the campus, belongs to the Baptist students. Visit it—make use of it."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
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REPORT FROM BOKOHOMO INDIAN WORK

I am sure our friends over the state are wondering if our church house has been completed at Bokohomo. I wish to say it is finished. The first coat of paint has been applied inside and outside. The seats are well made and everything looks beautiful.

I am now in need of fifty dollars more; at least that much. I have received and reported \$418.62. Since then the following amounts have been sent: R. N. Satcher, \$1.00; Bay Springs W. M. U., \$10.00; Leakesville Sunbeams, \$5.00; Junior R. A.'s, First Church, Laurel, \$2.50; Billy Nickey (Choctaw), \$5.00. Total, \$23.50.

The last part of the work has been so much more expensive than the first. For example, we had the Daly Woodworking Plant to cut the seat ends, enough for twenty seats. The cost and shipping charges was \$39.82. I paid a carpenter ten dollars for two days' labor to get doors, windows and pulpit work done.

You people who have not sent a donation, will you please do so at once. Should there be too much to complete the building fund, I will use it to start a fund for purchasing an organ. It has been so hard for me to lead them in the song service without a musical instrument.

The Choctaws are now working to raise money for a bell, which we need very badly.

With best wishes to you all, and begging for your prayers,

I am, sincerely, MRS. SIM D. THATCH.

GIRLS AUXILIARY AT THE ASSEMBLY

Miss Fannie Traylor taught the Girls Auxiliary class at the Assembly in Gulfport. There were more than thirty girls enrolled. On Monday and Tuesday we studied the Manual. Wednesday we organized, electing Ruthiema Anderson of Tchula as President; Jewel Love, Vice-President; Andrey Hamilton, Secretary; Katherine Patton, Treasurer; Miss Traylor, Counselor. Thursday we gave a demonstration program. Examinations were given on Friday, and the girls are waiting for the postman to bring their certificates.

Some of the girls came from churches which did not have G. A.'s. They enjoyed the class so much that they intend to start Auxiliaries when they reach home. Every other girl resolved to make her G. A. a better one.

AUDREY HAMILTON. Gulfport, Miss.

A HELPFUL SUGGESTION

An effort to help societies in our country churches is one of the specials adopted as our personal service for the year. Each circle—we have three—is fostering a country society. It is an important and interesting work, helping most those who try to help—which is saying anew, "It is more blessed to give than to receive." MRS. HAL ELLIS. Hazlehurst, Miss.

FROM MRS. SALLEE

Kaefeng, Honan, China, July 27, 1926.

My Dear Friend:

When we left Texas in the spring conditions were so unfavorable in China that many felt we were very silly to run, as it were, into danger. There seemed to be a voice telling us to go ahead

and that He who had guided all the years would guide at this time. We have never known that we would not be called upon to endure great hardships in China, but the wonder to us has always been that we have not had more to bear for Him, who bore so much for us.

On the ocean we have never had such a wonderful voyage, not that "second class" (for we were all asked to go that way) was so desirable, though not too bad; not that the sea was so smooth, though there were not any terrible storms; and not that the company was so desirable, though the twenty-four passengers were not undesirable at all; but the trip was so happy for there seemed to come a new feeling of being wholly in the Lord's hands and that His sweet will was best of all. Sometimes before I had felt just a little that the "cruel waves" were taking me far from all I loved. Of course that was wrong, but this time there was such a sense of joy that the waves were taking us closer each hour to His will for us, to His work for us, to great opportunities of service, and thus we reached our desired haven on a Sabbath afternoon.

There was so much unrest in China and the roads were in such bad shape and Mr. Sallee was obliged to meet the cattle in Shanghai which came on a later boat, so he left me in Shanghai and he came to Kaifeng for some time, returning in time to meet the cattle. The sixteen head of cattle, though much travelled, having sailed from New York through Panama Canal, across the Pacific to Manchuria, and down the coast to Shanghai, were in fine shape and seemed glad to get off the boat and start by train interior. While waiting in Shanghai I busied myself learning to play the lovely new saxophone that had been given me at home. To my great satisfaction I learned well enough to play hymns in the few weeks I stayed there, and now that I am at home it is a great pleasure to me at least. The Governor of Kiangsu, Sun Chuan Fang, gave Mr. Sallee passage for the cattle, their food and our baggage. When we started from Shanghai we had four freight cars. We had an abundance of hay which had been brought from the U. S. A. for food for the cows, so Mr. Sallee and I put our bedding on bundles of hay and had a bed that was very comfortable. We had some chairs, taken up for our home, and we used these and felt most home-like. We had our food along, and as some of the cows were in milk Mr. Sallee would avail himself of the long stops of the freight cars to milk his cows. We had fresh milk to drink and then put some to cool over night for coffee and our breakfast food the next morning. It was great fun. We felt so economical milking the cows, drinking warm milk and saving some for cream the next day.

Crossing the Yang-tsi at Nanking is always much dreaded, but this time our train went up right along side the river and the freight was unloaded, ten cents apiece. We had 108 pieces of baggage, ranging all the way from a pot of flowers, bags of bran, bundles of hay, to a piano and our lovely present—a Buick car, all and each ten cents. It was a quick matter to cross the river; then we had to unload and load on to the train. It was Sunday and the next day was

a feast, so all had to be unloaded and loaded that day. I sat, practically, all day on a boat in the Yang-tsi, but I had a boat family who were very interesting and I enjoyed preaching and singing Gospel songs to them.

Our next stop was at Hsu Cheo, where ordinarily we change cars, but Mr. Sallee succeeded in getting them to put our cars on the other track and only we changed. It was getting very hot and travel was very bad. Many people ride on top of the cars, and many stand all the way, while some are allowed sitting or standing room, as the case may be, in the mail coach. We decided to sit in our Buick. Of all ways to travel that was the best we could regulate the breeze and the light and be comfortable, and we were near the cows, so Mr. Sallee could still milk them at will.

With the cows came three Hampshire hogs, but crossing the Yang-tsi two died of fright and colic, we think. We did not avail ourselves of this opportunity to have pork, but the Chinese standing around were most pleased to buy them for a small sum and they carried off the two fine pigs, much to our regret but better than the cows. We had one pig left—a male. Mr. Sallee had been fortunate in taking out insurance on both cows and pigs, so it eased our hearts a little to collect the insurance, and afterward when the remaining one, a male, we almost wished he had passed on when he crossed the river. But who can tell what the outcome may be? At one station it seemed that the whole town had turned out to greet us. They came, asking to see the "hairy man," and it seemed as if they must see him. It seemed that someone had caught a glimpse of the pig in his pen, all shaded from the sun, and thought it was some strange "hairy man," and it was phoned from one station to the other and that accounted for the crowd.

We reached Kaifeng in due time and got all our precious freight unloaded. We found our work in fine shape, considering the troubles China had been in. It was nearly time for Commencement and all the interest and preparation made it seem very natural to be back. We had twelve to graduate, the largest class, so far, from Middle School. After Commencement was over we had a ten days' meeting for the workers of the Mission. We had speakers from outside and also from our own number, and all felt it was one of the best meetings we have ever had. Then came a week of meetings for the country women, and that was a time of hard work for the missionaries as well as the women. The Association was sandwiched in, and also another meeting for the women in the city. When all meetings were over we settled down to repairs and getting ready for the fall work, which task is likely to last some time.

So far, this has been a very pleasant summer, never as hot as in the states last summer. We are delighted with the long days in which to read, write and study and carry on the services on Sunday and week-days. We look forward to a good year of work and ask the prayers of all of our friends.

With best regards, in which Mr. Sallee joins, I am Most sincerely, ANNIE J. SALLEE.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

SMITH COUNTY ORGANIZES ASSOCIATIONAL B. Y. P. U.

The young people of Smith county met on Saturday August 28th., at Raleigh and organized the Smith County Associational B. Y. P. U. The meeting was largely worked up by Bro. J. D. Bradford who is very interested in the B. Y. P. U., work. He writes that they had a fine day of it with a good attendance and splendid interest. Bro. W. L. Meadows of Harpersville was there as Inspirational speaker for the occasion and brought a fine message that was appreciated by all present. The meeting was marked by the presence of a number of pastors in the county and their presence added much to the success of the meeting. The next meeting is set for November 13th., and will be held at Taylorsville. The following officers were elected. President, Rev. J. D. Bradford; Vice Pres., Mr. Clyde Ward; Field Secretary, Miss Lelia Stringer; Secretary-Treasurer, Miss Virginia Hord; Junior Leader, Mr. Charlie Stringer; Intermediate Leader, Mrs. Minnie Tillison.

NEWTON COUNTY ASSOCIATIONAL B. Y. P. U.

The Newton County Associational B. Y. P. U., met at the Newton church on Sunday August 29th. Mr. Louis Daily of Jackson was an invited speaker and reports a very fine day. He says that the Program was fine having been well planned and carried out without a hitch. Mr. E. C. Cooper of Union was re-elected as president and they look forward to a good years work this year. The spirit of cooperation is fine and there seems to be no reason why the number of unions in the county should not be increased as a result of the Associational B. Y. P. U. organization.

PRENTISS AND TIPPAAH COUNTIES.

During the month of July Bro. J. B. Smith of Indianola represented the B. Y. P. U., Department in Prentiss county. The month proved to be a good one the pastors of the county entering right into the work with him making it possible for him to reach practically every church in the county. In some of these churches he was successful in organizing a B. Y. P. U., and in all a good spirit was manifested. Three weeks was spent in visiting the churches, organizing unions and laying plans for a simultaneous Study Course for the last week which was held with good results. Bro. Smith spent August for us in Tippah county. The month was spent largely in holding Study Courses, with the privilege

of organizing several unions and calling them all together and organizing the Associational B. Y. P. U., with Bro. N. S. Ayers elected president. Bro. Smith rendered splendid service and his work will continue to bear fruit for many years to come. We feel that our summer work this summer has been a success and thank all who had a part in making it successful.

THE B. Y. P. U. MAGAZINE

The B. Y. P. U. Magazine continues to grow in popularity, it gets better and better, and is proving to be just the thing we have needed for a long long time. Let every B. Y. P. U. be sure to order enough copies with the next quarters literature so that every member of the union may have access to a copy. Order from the Sunday School Board it is only \$1.00 a year.

A GRADUATION DAY PROGRAM

Have you made definite plans for Graduation Day in your B. Y. P. U.? The September number of the B. Y. P. U., Magazine carries a splendid program for the occasion. Graduation Day will not mean much unless we have a real program and make much of the day. If you will put some time and thought on this annual promotion and emphasize it in the right way it will mean more than anything else you can do toward keeping your unions properly graded and working as they should. Other program suggestions will be found in the Junior, also Intermediate B. Y. P. U. Manual.

THE NEXT THREE MONTHS.

According to the editor, the B. Y. P. U., Magazine will feature "B. Y. P. U. Enlargement" in the October number; "Stewardship" in the November number; and "Missions" in the December number. January of next year will be "Standardization" month. We want to make the first quarter of 1927 the best quarter we have ever had. Let all directors begin now to plan for next year, if you do not, then you may count on it, your work will not measure up to what you would like to have it. To be assured of success, you must plan ahead.

OCTOBER.

October is a good month to do extension work in, the weather is fine and the spirit of vacation is gone, so let's make hay while the sun shines.

JACKSON COUNTY.

Jackson County was fortunate this summer in having for two

months a full time B. Y. P. U., worker. Miss Annie Averett of Lucedale was the worker and every account of her work shows that she met a hearty response on the part of the churches and pastors of the county thereby making it possible for her to render a service that can never be measured. The B. Y. P. U., department financed the work for one month, and the Jackson county folks were so pleased with the work they could not let Miss Averett go so they employed her for another month the different churches cooperating in the work. Miss Averett held a Study Course in practically every church in the county. Good interest was shown all the way through, and on the fifth Sunday in August called a meeting of all B. Y. P. U.'s in the county and organized an Associational B. Y. P. U. Miss Averett is a tireless consecrated worker with ability and we are delighted to have had her as a member of our force for the summer.

I will preach D V, at the following times and places, in Tippah County, Miss. At Walnut, on Friday before the third Sunday, at 11, a. m. My subject at this place will be, Jesus. On the following day, Saturday, at Mount Zion, near Falkner, at 11: a. m. My subject at Mt. Zion will be, Jesus. On the third Sunday at 11: a. m. I will preach at Fellowship church, near Ripley; My subject at Fellowship will be Jesus. On Monday at 11: a. m. I will preach at Falkner. My subject at Falkner, will be Jesus.

I am yours to serve, in His Blessed Name.

L. E. HALL, Hattiesburg, Miss.

GRATEFUL AND GLAD

I am writing this sketch that you and others may know that I really appreciate the many blessings which I have been permitted to enjoy in this life. I am blessed with nine children, all of whom are Baptists, sixty grand-children, many of whom I am pleased to say, have trusted Jesus and followed him in baptism, and thirty great-grand-children. I still enjoy attending church and prayer meeting, where I meet with my friends for worship, and I have the rich assurance of the presence of Jesus. I read my Bible and from its sacred pages I drink in much joy and comfort.

For over thirty-five years the Baptist Record has been a welcome visitor, and I look for its weekly visits, as I am eager to feast my mind and heart by reading the many rich articles I always find in its pages, and, as many of my friends write for the Record I have the pleasure of meeting with them in print and thought, yes, I enjoy my Record next to my Bible. May the Lord bless all who may read this sketch.

Your Sister in Christ,

MRS. C. M. REDOCH.

Laurel, Miss.

The Starnes-Turner party just closed a great revival at Tahoka, Texas. There was one hundred and

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BAPTIST SUNDAY SCHOOL BOARD

101 EIGHTH AVE. NO.
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four additions to the Church. This was the second meeting that this party held at Tahoka this year, the first resulting in seventy-eight additions. The party is now at Rotan, Texas, in their tent, which seats three thousand. The meeting is starting off fine. Brother Starnes and Turner will be at Philadelphia with Pastor Shirley and people beginning the last Sunday in this month. Anyone desiring to use this party for next year may write Bro. K. D. Turner, Waco, Texas. They do not have any dates open this year.

K. D. TURNER.

Sunday School Department

THE SUNDAY SCHOOL LESSON (Sept. 19th.)

R. A. Venable.

Topic—Obedience to Law, (Lev. 26:3-5; 14-20).

Introduction:

As we pass from the Book of Exodus to that of Leviticus in our study, it is highly fitting that a brief survey of the contents of this third book of the Old Testament should be given. "A birdseye view" of the book will inspire the reader with a growing interest, and greatly enhance his appreciation of its religious value. The book is composed of four outstanding sections, which the reader will do well to observe.

Part 1—The Law of Sacrifices (Chapts. 1-7). (1) The Burnt Offerings, 1:1-17; (2) the Meat Offerings, 2:1-16; (3) The Peace Offerings, 3:1-17; (4) The Sin Offerings, 4:1-35; (5) The Trespass offering, 5:1-19.

Part 2—The Priesthood, Chapts. 6-10; (1) The Priest's Functions in Sacrifice, 6:1-7, 38; (2) The Consecration of the Priests, 8:1-30; (3) The Sacrifices of Aaron, 9:1-24; (4) Nadab and Abihu; Temperance of the Priests, 10:1-20.

Part 3—Clean and Unclean, Chapts. 11-15; (1) The Purification of Women, 12:1-8; (2) Leprosy, its different types, its tests and its purification, 13:1-14, 57; (3) Ceremonial Uncleaness, 15:1-33.

Part 4—The Ritual of the Day of Atonement, 1:1-34.

Part 5—The Law of Holiness, Chapts. 17-27; (1) The Israelites' Sacrifice: Abstinence from blood, 17:1-16; (2) Prohibition from incest and impurity, 18:1-20; (3) Unchastity and uncleanness, 17:1-20, 27; (4) The Priest's character and mode of life, 21:1-22, 23; (5) Feats of Israel, 23:1-44; (6) Lamp and bread of the Sanctuary, 24:1-23; (7) The Sabbatical Periods—year of jubilee, 25:1-55; (8) Blessings and penalties, 26:1-46; (9) Law of vows, firstlings and tithes, 27:1-34.

The statutory requirements of the Mosaic System was multiform and complex. Its purpose was to disclose the immanence, transcendence and holiness of Jehovah, the God of Israel and educate a chosen people for the performance of the high function to which they had been called in the unfolding purpose of God. Our lesson must be studied in the light of the summary of laws and statutes given in the preceding chapters of this book. These are not exhaustive of the requirements which God made of his chosen people. There are many laws, statutes and commands found in the Old Testament legislation not embraced in the summary above given. To the observance of these laws awards and blessings were assured; to their transgression penalties were attached. Our lesson affords an illus-

tration of the fruits of obedience and of disobedience also.

1. "If ye walk in my statutes and keep my commandments, and do them, then I will give you rains in their season, and the land shall yield its increase and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread unto the full and dwell in your land safely." (Verses 3-5). (1) It is important to remember that God's laws, statutes and commandments are given to Israel in covenant relations, which were intended to mark out the line along which Israel was to move, within such relations. (2) Again, it must be borne in mind that these laws, statutes, commandments and precepts were given to the nation as such and not to individuals. (3) The observance of these statutory requirements was imposed upon the nation as such. The unit of responsibility was the nation which was called out of bondage and brought into covenant with Jehovah, in which he engaged to become their God and they to become his people. (4) The early and later rains, the abundant harvests of field and fruit-bearing trees are blessings promised to the nation as such in recompense for the obedience of the covenanted people. National prosperity is made to depend upon national response to the requirements of a covenanting God. Individual prosperity in worldly goods is not an evidence of an upright, obedient and godly life. This false view was held by Job's comforters. No one must commercialize his piety and barter his obedience for opportune rains and an abundant harvest. (5) The obedience of Israel to which the promises were made must be interpreted in the light of the historical settings. These were special promises made to a special nation, sustaining a special relation to God and called into being for special purpose. (6) That a loyal obedience to the laws of God is a condition to national prosperity, stability and development is taught throughout the Word of God, but it is scarcely more than suggested in the passage before us.

2. The penalties of disobedience are put in striking contrast with the rewards of obedience in the following verses: "But if ye will not harken unto me and will not do all these commandments. And if ye shall reject my statutes and if your soul abhor ordinances, so that ye will not do all my commandments, but break my covenant, I also will do this unto you: I will point terror over you, even consumption and fever, that will consume the eyes and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten

before your enemies; they that hate you shall rule over you, and ye shall flee when none pursueth you." (Verses 14-19.) (1) It is important to notice that the motive prompting obedience or dissuading from disobedience is purely national and secular. The rewards and punishment in the future life are not used to stimulate obedience, nor deter from disobedience. (2) In case they reject his commandments, abhor his ordinances, and break his covenant, Jehovah will send upon them "terror," of mind, and bodily afflictions, "fever" and "consumption." These terrible maladies will be so virulent, widespread and persistent as to baffle the eyes of men to measure the appalling disaster to the national life, prosperity, progress and happiness of the people. The stability, security of the nation will be broken down by disobedience and the fruits of their sowing pass to the hands of their enemies. Refusal to obey the ordinances of Jehovah will make them the prey of their enemies and subject them to the rule of those who hate them, and seek to destroy. The good fortune of the nation was dependent upon the allegiance to Jehovah, who had called them from a cruel and oppressive bondage. God would not coerce them, it was theirs to choose. They were left to decide the fortunes, which would befall them. They were warned, exhorted and advised, as moral intelligencies and adequate motives were given to prompt them to a willing obedience. Jehovah will enlighten, warn and beseech, but He will not coerce.

3. Disobedience is an ever-increasing and aggravating source of the divine displeasure. The spirit of disobedience is progressive and always invites a corresponding expression of divine wrath. The manifestation of God's wrath is not put off to some far off day, but comes to expression in the present world order through the multiform elements which environ man's earthly life. The rain, the sunshine, heat and cold, wind and wave are employed as instruments of the divine favor, but likewise of his displeasure. The racial, social and national relations may be and are designed to be potent factors in the progress, prosperity and happiness of man, but they may become and often are the most destructive agencies operating upon the field of human history. Through the operation of these forces God makes known His wrath. Through these the penalty of disobedience was visited upon Israel. "And if ye will not yet harken unto me, then I will chastise you, seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron and your earth as brass; and your strength shall be spent in vain, for your land shall not yield their fruit." (Verses 18-20.) (1) Persistent disobedience, in defiance of repeated warnings and disciplinary visitations of divine displeasure will be visited with increasing severity. Such is the principle involved in above language. (2) The punishment inflicted upon a disobe-

dient people is not only deterrent, but corrective in its purpose. (3) National prosperity in the case of Israel was an evidence of divine favor and set the seal of Jehovah's approval of the conduct of His covenanted people. (4) In that case, national prosperity was an unmistakable evidence of the law-abiding spirit of the people. (5) Such may have been true of the Israelitish nation, but is not true of our own nation. Our country was never in its history more prosperous than it is now, but, be it said to our shame, never was the spirit of lawlessness so defiant and widespread as it is today. Every law, human and divine, is flagrantly violated, society is honey-combed with corruption and the daily register of our national life is lurid and enormities calculated to startle the denizens of hell, and invite the infernal spirits to league with us in a conclave to devise and project a system of crime which will dethrone God, drive truth and righteousness from the earth. Yes, we are prosperous, wicked, lawless and defiant of God. Will He not speak? Will He keep silent forever?

HEBREW CHRISTIAN MEETINGS

Jacob Gartenhaus.

Two city-wide meetings, under the auspices of the Home Mission Board and the Baptist churches of Oklahoma City and Tulsa, Okla., were held August 15-22 and 22-29, respectively.

At Oklahoma City the Olivet Church was filled and some Jews were present at all our meetings.

Dr. W. O. Anderson, pastor of the Tulsa Church, said that he had felt that it was foolish to expect people to attend the meetings during the intense heat of August and he was therefore surprised and delighted when the people flooded the auditorium and balcony and it became necessary to hold an overflow meeting in the Sunday School rooms. Perhaps never in the history of Jewish evangelization were so many Jews attending church services conducted by missionaries—"converted Jews." The attendance grew until on Sunday afternoon the entire house was taxed to its capacity. Christian Scientists, Catholics, Theosophists, faith healers and others were present and heard the gospel, pure and undefiled. Jews came from neighboring cities and towns. One Jewish man remarked: "If Christians had lived the life of their Saviour, we Jews would have been Christians long ago."

This shows what can be done when churches are in earnest and lovingly carry out God's plan for reaching the lost.

Your evangelist was assisted in these meetings by two faithful Christian Jews—Rev. Philip Englander and Rev. Jacob Peltz.

Dr. J.B. Rounds and the Baptists of both cities made these meetings possible, but to God alone be the glory! Who said the Jews can not be reached?

THE SPIRIT OF BURNING

Isaiah 4:4. Matt. 3:11.

L. C. Burkitt.

The Spirit of Burning denotes the ardor, the zeal, the spiritual energy, the holy enthusiasm created in the human soul by virtue of its intimate fellowship with the Spirit of God. The favorite Old Testament symbol for God is fire. The flame which visited Abraham's sacrifice meant God. The fire which burned in the unwashed bush was God. The pillar of fire which led the children of Israel through the wilderness was the pledge of the presence of God. The fire which fell at Carmel betokened the descent of God. The chariots of fire, which Elisha saw signified the enveloping power of God. The perpetual flame upon the altar of burnt offerings was regarded as a symbol of the eternal life and light of God. In the New Testament the symbol reappears. John the Baptist confessing the coldness and negativeness of his own ministry, compared with the more vital and penetrating work of the Messiah, declared: "I indeed baptize you with water, but He shall baptize you with the Holy Ghost and with fire." "Christ Himself took up the symbol and immortalized it when he said: "I am come to send fire on the earth." That fire He kindled on the cross, where blood ran from His Heart in drops of liquid flame. The fire kindled at Calvary was broadcasted at Pentecost, it burst into tongues of flame and found wide sphere of burning. It swept thro the souls of one hundred and twenty waiting disciples and flashing through them set three thousand souls aflame in one day. Thus the Spirit of Burning passed into the Church. And all the history of the Church from that day to this has been worth the writing or the reading has been the story of that Heavenly flame. Has the church in any been pure. It is because that fire has cleansed her. Has she been radiant, it is because that light has transfigured her. Has she been victorious, it is because the Spirit of Burning has made her mighty. The barriers she has overcome have not been battered down, but burned away. She has flung her holy fire against them and they have melted in fervent heat. 1: For Purity. Fire is the supreme cleanser. 2: For radiance. The church of Christ is to be the light of the world. 3: For Power. Energy is the child of fire. Force is flame born. Ye shall receive power. Christ's Spirit of Burning generates power by inspiring zeal for personal evangelism. Much that passes for religious zeal today is fever instead of fervor. There is the fever for increased membership and most anything is done to gain that end. Hysterics over statistics is a symptom of fever and not at all a sign of fervor. With the churches this fever has been followed by a famine of spiritual results. Then there is the popular fever for excitement, entertainment in the house of God. It has become epidemic in our time. Shall we secularize the

church in order to popularize her? If we do, we shall paralyze her, so far as power for redemptive service goes.

Dear brethren of the ministry, we of all men need this Spirit of Burning in us in order to make our preaching mighty in impelling men to the obedience of Christ. St. Mark records of Jesus that "He appointed twelve men that they might be with Him and that He might send them forth to preach, and that they might have authority to cast out devils."

Is that note of authority in our preaching today? Do not the devils of greed, selfishness, lust and pride stand unabashed before us? What has happened to our sermons that so many of them fall light as feathers on the rock, instead of splitting it with strokes of lightning?

They lack the Spirit of Burning. That spirit would set our pulpits on fire. That spirit would make Christ a real presence in the pulpit and incarnate in the sermon. It is not sufficient that Christ be the theme of the sermon, but He must be the creation, animating spirit of it. He must be in it as the very breath and pulse and soul of it if it is to have converting power in it.

Are we ready to be baptized with the Holy Ghost and with fire? When I was baptized in water, he who baptized me bore me backward, pressed me downward, and buried me from sight beneath the water.

My Lord is calling me today to another baptism, in which I must be willing to be borne backward from every selfish ambition, pressed down from every point of pride, and overwhelmed in the fiery stream of His holy will. He calls me to that and He calls you to that. He yearns to kindle his fire in us, and it is only as we yield ourselves to Him for that Baptism that we can hope to go forth in the fullness of the blessings of the gospel. Do we fear that fire? Is it too hot for us? Do we fear lest it should burn us up? That fire will burn in the bush and the bush will not be consumed. It leaves no blackened ruin in its track, but cleanness and splendor of soul, and power of service. May each one now lift up to Christ the prayer:

Oh, thou who camest from above

The pure celestial fire to impart,
Kindle a flame of sacred love

On the mean altar of my heart.

There it be for thy glory burn

With inextinguishable blaze,

And trembling to its source return

In humble love and fervent praise.

Medford, Okla.

Mr. V. B. Filson of Muskogee, Okla., has accepted the position as Church Assistant to the First Baptist Church of Pine Bluff, Ark., of which Dr. Selsus E. Tull is pastor. Mr. Filson succeeds Prof. W. J. Work, who has gone to be Dean of the Voice Department in Simmons University of Texas. The First Baptist Church of Pine Bluff has recently let the contract for a great four-story Educational Building to take care of what is now the largest Sunday School in Arkansas.

CAUGHT BY CONCRETE MIXER, SINGS HYMNS TILL SALVATION COMES

What seemed an imminent ghastly tragedy was turned into a tremendous human drama by the quick wit, coolness and nerve of William Clark, 36, a negro, employed on a huge concrete mixer used in new subway construction at Central Park, West, and Eighty-first Street.

Clark's devotion to his work led to his dangerous predicament. He fell into the hopper of the huge mixer while seeking to remove unwanted pieces of wood from the concrete mixer. The sand seeming to afford secure footing, Clark leaped into a veritable death trap and found himself sinking into the funnel of the mixer.

The workman shouted in a loud, clear voice:

"You-all down below, stop that mixer!"

And on the street level, 80 feet below, Hans Schultz, truck driver, heard his appeal. Running to the opening in the excavation under the boarded up subway, he found the foreman.

"Stop the mixer, there's a man in the sand hopper."

As the machinery stopped and the street spewed workmen up, they saw Schultz run to a water hose and, with his jack knife, clip off a 12-foot section. With this over his shoulder, he climbed the ladder to the top of the pit and let down one end of the hose to Clark.

"You sure have got a head on you, white man," called Clark, now buried to the shoulders in the sand, which had ceased to flow. He reached the end of the hose, which meant the breath of life, should he sink deeper. Schultz then lost his balance and fell with the other end of the tubing. There was another slide and Clark was buried, while Schultz, several feet above him, sank to the waist.

From the other end of the hose came the voice of the buried negro:

"I ain't gone yet, white man," he shouted. "Get some shovel men. I don't crave to stay down here no longer than I positively has to."

When Superintendent Groves, in charge of the work, poked his head over the edge of the bin, he saw Schultz still holding up the hose, while Clark sang away, cheerfully:

"Oh, Lordy, wash them sands away—wash them sands away."

Later he sang, "Mine eyes have seen the glory of the coming of the Lord," while workmen dug against the sliding sand, themselves sometimes being partially buried in their efforts.

THE ORPHANAGE AND THE ASSOCIATIONS.

At the meetings of the associations all the work of our denomination will be discussed, and the Baptist Orphanage is one of the seven objects that claim an interest in our benevolence. I would like to attend every association and meet the friends who have been so kind and helpful to us in the care of our children, but they meet so thick and fast, and so far apart that it is impossible for me to attend all of them. I am looking to the friends of the Orphanage in each association to see that the Orphanage is taken care of in their planning for another year.

We have been wonderfully pleased during the year with good health, we have had no deaths and very few cases of sickness of any consequences.

We have a really good crop, and it seems now that we are going to be able to get through the year with out debt. I am glad that so many of our churches are joining in the Unified Budget in which all of our benevolent causes are taken care of according to their relative needs. The churches who are on the budget plan are doing their part in taking care of the Orphanage, many of our churches however, have not chosen to work through the budget plan, but they help by special collections. We are asking that these churches will remember us at the meetings of their associations, and also during the Thanksgiving month (November) that our children may be fed, clothed and trained for usefulness in life.

Less than one per cent of our children have made failures in life. When we remember that we do not get the average child to begin with and yet make such a record as that it makes us feel that our Orphanage work is preeminently worthwhile.

Trusting that our brethren over the state will have us on their hearts and in their plans of Christian work to the extent that we will be amply provided for, I am,

Yours truly,

J. R. CARTER.

Because of the fine reports given of the Marshall, Missouri, campaign, of Rev. Wm. S. Dixon, the Baptist preaching and singing evangelist, last spring when 102 members were voted in during the two weeks campaign, an invitation has come to him to conduct a similar campaign with the First Baptist Church, Sweet Springs, Mo., opening Sunday, Sept. 26th. Rev. E. A. Love is pastor of the church at Marshall, Mo., and Rev. Robert H. Russell is pastor of the Sweet Springs, Mo., church, 25 miles away. Mr. Dixon's new address is 7200 Madison Avenue, Kansas City, Mo.

Southern Baptist Theological Seminary Louisville, Ky. E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound Christian thinkers, evangelical and missionary message for whole world, twelve distinct schools, in midst of numerous student-served churches, at center of nation's population.

COMPLETELY NEW SUBURBAN HOME

SOME MEETINGS.

1. July in Tate County.

On the second Sunday we began at Hickory Grove. Bro. F. J. Chastain pastor at Coldwater came to us at the evening service and remained thru the week. He preached the gospel without fear or favor. The Lord blessed his word with the visible results of a general revival of the Christian people and the addition of four to the church by baptism. Bro. Chastain is a worthy son of our beloved missionary, J. G. Chastain.

Third Sunday we entered into our meeting at Mt. Zion. True to its former records we had the large auditorium full and overflowing each evening service Sunday and remained with us during the week. He preached and presented the Blessed Word with earnestness, zeal, courage and passion. The church was revived and four added to the membership by letter and twelve by baptism. I have never had the pleasure or privilege of working with a more congenial or helpful minister than Bro. Crossway. He is a safe, sane pastor-evangelist.

Fourth Sunday and week following we were at Mt. Manna. Bro. N. A. Spencer of Horn Lake reached us at the Sunday evening service and preached the word with zeal and passion. The Lord blessed the church by reviving the membership, adding one by baptism and in adding a young man to His ministry—Bro. W. E. Knight. The church licensed him to preach, at the close of the meeting. He expects to enter Clark College this fall. May the Lord greatly use him in His service. He is due a great deal of credit for the building of the church after it was burned three years ago. We commend him to the brotherhood.

At the close of each of these meetings the need of a pastorium for the group of churches was presented to each church. There are members in each church who are helping, but Mt. Zion will bear the heavy part of the load. The five room bungalow will be ready for occupancy by the middle of September. We expect to have a dedication service. The pastor believes that every home ought to be dedicated to the Lord.

The present pastor, the only one who has lived "on the field"—has been here for almost three years. He held his own meetings the first two years, at the invitation of the churches, and was invited for the third time. However, he thought best to have some one else to do the preaching while he led the song and devotional services and looked after other duties. The pastor's wife has been most helpful in all the work. August.

Second Sunday night, after preaching morning and afternoon and driving sixty-five miles, found the writer with the good people at Tula, in Lafayette County, for the second time. Bro. Charley Nelson is the young pastor there this year. He is doing a fine work. The Lord blessed the word by giving us a revival of the church and several additions by baptism.

On the third Sunday we were with Bethel church, same county, same pastor. This church was also revived and some were added to the membership.

At Tula there were 984 chapters read and many passages memorized and quoted at the devotional period preceding each service. At Bethel there were 704 chapters read and many passages memorized and quoted. There are some noble saints of God in each of the churches. We were kindly invited to be with them again.

Fifth Sunday we were with Bethel church in Tate County. The Lord blessed us in that meeting also. To the Lord be all the praise.

Yours in His service and for His glory,

Wm. E. HARDY,
Indianola, Miss.

GRENADA.

Since being on the jump, as I have this summer in particular, have hardly had a chance to stop and say a word or two about the revivals it has been my pleasure to hold.

In early July I was with Brother J. L. Hughes in an eight day meeting at Lake. The Lord was gracious to us in giving us twelve additions and the church seemed to be much revived. There is not a more worthy pastor and preacher in the State of Mississippi than J. L. Hughes. His family is of intrinsic value to him in his local field. May the Lord bless the church and pastor.

The third week in July I was in a meeting with the Graysport Baptist Church, which is 16 miles east of Grenada. This was my fifth meeting in this church and it was unquestionably the most spiritual of all. We had ten additions and several of them were people far advanced in life. I have been serving this church on Sunday afternoons for the past five years. They are few in number, but big at heart and soul.

The fourth week in July it was my joy to preach to the saints at Holcomb, where we had a splendid revival with Bro. Sides of Ackerman leading in the singing. This was a splendid meeting from every point of view. I serve this Holcomb Church the fourth Sunday afternoon of each month and during the five years I have been preaching there I have held four of my own meetings. The church now has a splendid new building, with an increase of more than a hundred new members added during the above time. Am thankful to say that we do not owe a cent on either our building or our pledge to the co-operative work. Brother Sides was of great value to us in our meeting. He is a wonderful singer and has a wonderful personality. Results were thirteen additions and we hope much good done.

Beginning August 8th it was our pleasure to be in a two weeks meeting with the Senatobia Church where that much beloved pastor, C. M. Crossway, has charge. As the readers will recall, Senatobia is one of the best churches in Mississippi,

with some of the noblest members that are to be found. Mr. K. D. Turner, of Waco, Texas, gave us most valuable help in directing the singing and with his solos. Turner is a master in his line. Some of the results of this meeting were as follows: We had twelve additions, and at the last service of the meeting \$22,000 was subscribed on a new church plant they are getting ready to erect, having accepted plans and purchased a lot for this purpose. Their pastor is doing a very high class and far reaching work in this most splendid field.

The fact is, its a great church and a great pastor.

Just returned last night from a Western trip and will have something to say later about that.

May the Lord bless our brotherhood.

Your friend and brother,
W. E. FARR.

THE MEXICAN MUDDLE

One of the national press bureaus has sent from the President's summer home a dispatch which has been broadcasted throughout this country which is most remarkable for two things. First, for its frankness in stating what the lay spokesman for the Catholic Hierarchy, the Knights of Columbus wish the Government of the United States to do; and second, for the statements of the President of the Knights, Mr. Flaherty, contained in the same dispatch.

This dispatch printed in the papers of September 2 says that Mr. Flaherty came to the summer White House to present and discuss the resolution of the Knights of Columbus calling "for action to protect Catholic churchmen in Mexico in their religious dispute with President Calles."

Here at last the people of the United States have the story of what has been called "the Mexican religious question" in all its baldness. No subterfuge; no claim that the property interests of any citizen of the United States has been jeopardized, but the Chief Executive of the United States is deliberately asked by the representative of the Catholic Hierarchy to interfere with the acts of the Chief Executive of another sovereign government who is insisting that the representatives of an ecclesiastical establishment obey the sovereign law of the land as laid down in its Constitution.

The immense effrontery of such an act surely needs no comment to a people with such traditions as those of the United States.

Mr. Flaherty's own statements is keeping with the resolution that he presented to the President. The fall of the notorious Victoriano Huerta, who seized power over the murdered body of Francisco Madero, has always been resented by the Catholic Hierarchy. It is a matter of record that members of that body both with money and influence tried to keep Huerta in power. It is a matter of record that many of the higher prelates of the Hierarchy were compelled to flee from Mexico after the fall of Huerta in fear of being punished for the part they had taken in his usurpation of power.

They had an American spokesman, a Catholic clergyman by the name of Kelley, who is now Bishop of Omaha, who, in a book published in this country, not only defended Huerta but presented him to the American people as the only man in

(Continued on page 16)

WEST ARKANSAS FARMS

\$500 and up. Healthful, Good soil, climate, water and fuel—Terms S. K. Duncan, Waldron, Ark

Remember

REMEMBER, it means the saving of just a little each week to take a vacation next year, out in the open where Nature's big heart beats strong amid the cool, shaded spots in the hills or along a tree-lined lake.

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STAMMERING

If the Stammerer can talk with ease when alone, and most of them can, but stammers in the presence of others, it must be that in the presence of others he does something that interferes with nature in the speech process. If then we know what it is that interferes, and the Stammerer be taught how to avoid that, it must be that he is getting rid of the thing that makes him stammer. That's the Philosophy of our method of cure. Let us tell you about it. SCHOOL FOR STAMMERERS, Tyler, Texas.

The Ya Association O'Tuchalof miles east day and and 23, 19 invited to

The Yal vention m lfth Sunda attended. rendered. prayer by address of Miss Gladys sponded Clyde Wil the song s man, who sembly at "What the Secretary did address the B. Y Church."

rendered a Tithe," and Hazel Bre ville Union Rev. S. delivered the third c

A bound ner was s at the noon

The after devotional Mrs. R. B. C. C. Alex H. S. facu of Oakland G. E. Denl moderator was maste

The chu divided in vice-presid district.

other offic tive comm

District Scobey, W ant Grove.

District Springs, I Gillid, Ho

District Clear Sp Grove, Div Rest.

Officers- T. T. Goo District

District President.

District Vice-Presi

District Secretary.

This was the conver success.

East Mississippi Department

By R. L. Breland

YALOBUSHA COUNTY

The Yalobusha County Baptist Association will convene with O'Tuchalofa Baptist Church, six miles east of Water Valley, Wednesday and Thursday, September 22 and 23, 1926. You are respectfully invited to be there.

The Yalobusha B. Y. P. U. Convention met with Elam Church the 15th Sunday. The meeting was well attended. A splendid program was rendered. Opened with devotional prayer by Prof. J. L. Gillon. The address of welcome was spoken by Miss Gladys Harrison, which was responded to by Mr. Auber J. Wilds. Clyde Williams was in charge of the song services. Miss Eula Chapman, who attended the recent Assembly at Gulfport, gave a talk on "What the Assembly Meant to Me." Secretary A. J. Wilds made a splendid address on the subject, "What the B. Y. P. U. Means to the Church." The Coffeetown Union rendered a little playlet, "Timothy's Tithe," under the leadership of Miss Hazel Breland, director of Coffeetown Unions.

Rev. S. H. Shepherd of Courtland, delivered a splendid sermon from the third chapter of Philippians.

A bountiful and sumptuous dinner was served by the community at the noon hour.

The afternoon session began with devotional by Rev. C. T. Schmitz. Mrs. R. B. Gunter of Jackson, Mrs. C. C. Alexander of the Oakland A. H. S. faculty, and Mr. T. T. Gooch of Oakland made splendid addresses. G. E. Denley of the local church and moderator of the county association, was master of ceremonies.

The churches of the county were divided into three districts and a vice-president was elected for each district. These, together with the other officers, constitute the executive committee of the Association.

District 1—Oakland, Tillatoba, Scobey, Wayside, Leggo and Pleasant Grove.

District 2—Water Valley, Big Springs, Bethel, O'Tuchalofa, Mt. Gillid, Hopewell and New Liberty.

District 3—Coffeetown, Elam, Clear Springs, New Hope, Pine Grove, Dividing Ridge and Pilgrim's Rest.

Officers—R. L. Breland, President; T. T. Gooch, Vice-President.

District 1—Noel Johnson, Vice-President.

District 2—Miss Hazel Breland, Vice-President.

District 3—Miss Eula Chapman, Secretary-Treasurer.

This was the annual meeting of the convention and it was a splendid success.

NOTES AND COMMENTS

The writer, assisted by Pastor L.

F. Dorrah, in a revival meeting with Pilgrim Rest Church, Yalobusha County, last week. The congregation were large and much interest was manifested in the meeting. The visible results were 17 added by baptism and the church seemingly much revived. These are a splendid group of Baptists to work with, and Pastor Dorrah is a true work-fellow. His home is at Slate Springs, forty miles away.

Rev. Merrell Moore assisted Pastor Blanton in his meeting at Tillatoba and there were 30 additions by baptism. This is his second successful revival with this good church.

Dr. R. A. Kimbrough, pastor of Charleston Baptist Church, assisted Pastor L. E. Roane in a splendid revival at Wayside, near Scobey, recently. The results of the meeting have not been fully learned.

Good reports come to us of the good work being done by Pastor D. A. McCall at Griffith Memorial Church, Jackson, Miss. He has recently returned from a vacation spent in the mountains of North Carolina.

Pastor McCall recently sent out an introductory card to his flock on which he said: "The Church is not a hammock for the lazy, nor a refrigerator for preserving perishable piety. It is a dynamo for charging human wills and a channel for Kingdom extension. Your absence is virtually a vote to do away with all churches."

Dear Brother L. E. Hall is putting in some telling remarks these days, as he writes to The Record and goes here and there preaching. He may be "just beating the wind," but he is right just the same. Keep on "beating the wind," brother.

I also want to commend the letter of Brother John W. Sproles on the "Divine Christ." He spoke plain, but it is the truth and needs emphasis. Most of us are too mealy-mouthed about this matter of the Divinity of Jesus Christ. "If He is not divine, the whole Christian idea is a farce and a failure. But, praise the Lord, Jesus Christ is divine."

FIRST CHURCH, McCOMB

By H. L. Simmons.

After more than a year of deliberation and prayer the First Church here decided to put on an educational director, and selected Julius S. Rushing for the place. Bro. Rushing has been on the job since the early part of July. Never has a man fit more perfectly into the life of a church or a community. It is his business to direct the choir, develop musical talent, assist in organizing and vitalizing the Sunday School; look out for teacher and leader material and training; and, in short, to assist the pastor and church officers in every way possible to carry forward the Kingdom work.

In his first announcement, Bro. Rushing said: "I want to be a help-

er, with all the word means," and that he has been. He is a consecrated singer, and his influence in that way is far-reaching in this section already. Dr. J. W. Mayfield, the pastor, says he doesn't see how the church got along this far without him.

PANHANDLE

Recently closed two good meetings in the Panhandle of Texas. One of them at Goodlett, Texas, with Pastor A. M. Herrington. We had 29 additions there. Eighteen of them for baptism. There were also ten volunteers for special work for the Lord.

The other meeting was at Kirkland, Texas, with Pastor J. P. Peden. We had 23 additions there. Nineteen of them for baptism.

We had the privilege of being with both of those churches last year in good meetings at the time of the year.

We are now in a splendid meeting at Brandenburg, Ky., with Pastor J. F. Fuqua.

Evangelist J. W. Hickerson and Wife.

Purchaser: "What is the charge for this battery?"

Garage man: "One and one-half volts."

Purchaser: "Well, how much is that in American money?"—The Ink Slinger.

"Where is the jewelry department?"

"We have none. What do you wish to buy?"

"I want to buy some pearl tapioca."—Progressive Grocer.

WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.

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MISS JULIA DAINWOOD, SUPERINTENDENT



You Can Easily Kill and Prevent Bed Bugs

You can't be too careful about these horrid pests. No home is safe unless you take the right precautions. But Bee Brand Insect Powder will keep them out and it's safe and easy to use.

Sprinkle thickly on springs and mattresses, into cracks and crevices. It's a clean powder that can't rust springs or stain fabrics. Better be safe than sorry. Use Bee Brand before bed bugs come.

It also kills Ants, Fleas, Flies, Mosquitoes, Roaches, Water Bugs, Moths, Lice on Fowl, and many other house and garden insects. Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

We must not forget as we read and study the Bible that it is God's first will and purpose through Christ to meet every need of man, and meet it to the fullest. If we do not receive all we need it is because we do not receive ALL the pierced hand offers us. IF we are as willing and READY to receive as He is to GIVE all our needs are met. But there is the "IF." "IF" an "offer" is accepted a contract may be made, BUT an "offer" is not a contract, it is only the act of ONE MIND. A contract is the act of TWO MINDS. To make a contract we must obey the law. To receive all—or ANY—which the pierced hand offers we must obey the law, and to obey that law we must have a right mental attitude. The Christian life is the key to health, but we must use the key—we must live the life. If we try to analyze a Christian life we may find TWO things in it—simple things, but BIG things. 1. A right mental attitude—"Get right with GOD," and 2, Obedience to law. When we think of the right mental attitude we think of Christ, and FAITH in Him—we TRUST Him. All modern medical men tell us that 'fear' is one of the worst enemies to good health. Here is where our BIBLE comes in, and where our mental attitude comes in. If we have FAITH and trust in Him, we have no place for fear. We come to a place—a mental attitude—where we can say like David—"I fear NO EVIL." What better health prescription can any man write than Jesus gave us—"Fear not, only believe." Moses tried that prescription, and it worked all right in his case. David tried it, and it worked all right with him. Jesus of course tried it, and no one has ever heard of His being sick. These men had no fear—they had FAITH instead. Many of our best medical authorities say FEAR is our worst enemy. But the man who takes the BIBLE as his guide has no fear. He has FAITH instead—and FAITH and FEAR can not live in the same mind. Faith looks UP. Fear looks DOWN. Faith brings GOOD, because it sees good. FEAR brings EVIL, because it sees evil. Job says—'Whatever I FEAR befalls some, and and what I dread draws on me.' Faith brings EASE. Fear brings DISEASE. Faith is the rhythm of life. Fear is the discord. Nothing is clearer in THE BIBLE than this FACT. Solomon in the days of his wisdom said—'A mind at ease is life and health, but passion makes men rot away, or as you will find it in your King James' version—'A tranquil' heart is the life of the flesh'.

What I am trying to say is that THE BIBLE shows us that GOD gives us fully and completely, all that we need—HEALTH and all—but according to the law of life. If a man has the right mental attitude—FAITH in God, and FAITH in His Son—and obeys the law of LIFE he will surely have health—for LIFE includes health.

Suppose you take down your Bible

concordance and read on FAITH and HEALTH—then on FEAR and DISEASE.

WONDERFUL REVIVAL

AT PISGAH CHURCH

Remarkable Success Crown Efforts Of This Big Rural Church During Week

One of the greatest revivals ever held at a church in Carroll county, if not the greatest, was held at Mt. Pisgah Church, ten miles northwest of Carrollton last week. Rev. J. P. Neel, of Carrollton, did the preaching. Rev. L. D. Sellers, is the pastor.

During the meeting, which lasted for a week, there were 86 additions to the church, 57 of whom were for baptism. Rev. L. D. Sellers on Sunday afternoon baptized 51 of the converts. Six could not be present. The baptizing was held in Teoc creek, near Teoc, and was attended by hundreds of people.

Mt. Pisgah, though in strictly a farming section of Carroll county, is in a thickly settled community of splendid people, and has the largest membership of any church in this county of any denomination. Rev. L. D. Sellers during his pastorate of the church has done a big work. They have an especially fine Sunday School, B. Y. P. U., Woman's Missionary Union, and in fact, all the various church activities of a city church.

During the past few months a magnificent new church house has been built. The building is large and commodious, being some 44 by 60 feet.

Not only did this community have a great soul inspiring revival, but their pocket books seem to have gotten good case of religion also. At the beginning of the meeting nearly five hundred dollars was owing on the new church. Subscriptions to pay off this debt were called for one night during the meeting and about \$100 more than necessary to pay the debt was raised within few minutes. And, too, the congregation has already subscribed sufficient salary for Rev. Sellers to employ him for full time Sunday and Sunday night next year.

Rev. J. P. Neel is a strong preacher and during this meeting preached the Gospel message with wonderful power. Rev. Sellers is an able minister, full of energy, enthusiasm and power. He makes a strong pastor and preaches able sermons.

Though it was thought that the new church would be ample to hold the congregations, yet during this great revival there were times when almost half the crowd could not get inside the church. People went for miles to attend the services.

THE CALHOUN COUNTY ASSOCIATION TO MEET ON SEPT. 14

The Calhoun County Baptist Association will convene with Concord Church, seven miles west of Pittsboro, on Tuesday, Sept. 14, 1926, at 9:30 a. m. The Calhoun County Baptist Churches have had a very splendid year. The Lord hath done great

things for us. From the reports that I now have the number of conversions and baptisms is above the average. One of our fine young pastors, Bro. L. F. Dorroh, has already baptized 47 converts with two other meetings to be held yet. I have just mailed out suggested reports to clerks of churches having committee assignments. Let me urge that delegates bring to the Association receipts for all money sent through the State Boards, thus enabling your treasurer to make his report at the close of the Association.

Faternally yours,
E. A. DYE, Clerk.

OPENING TWENTIETH ANNUAL SESSION SOUTHWESTERN BAPTIST SEMINARY

(L. A. Myers, Publicity Director.)

September 30, the Seminary will open its twentieth annual session. With but three exceptions in twenty years, each session has noted a marked increase over the preceding one. This session will not be counted among the exceptions. The approach of the opening date points to the greatest increase that one session has enjoyed over another.

In 1907 the total enrollment was 215. In 1917 the enrollment had increased to 350, but the big increase came in 1919 when attendance jumped to 535. This session is expected to exceed 700. This increase will be marked also by a corresponding increase in the representation. Last session there were 16 nations represented. If the same proportion obtains, this session will note 20 nations in its student body.

By reason of the new building, facilities for taking care of the increase have been enlarged and no difficulty will be experienced in finding room for those who come. Students with families, looking for living quarters in residences about the campus, are arriving every day. Two weeks before the opening, the majority of those appearing have come from Alabama, Georgia and North Carolina.

YELLOW CREEK MEETING

Meeting held at Yelow Creek Church, Winston County, third week in August. There were ten additions to the church, six by baptism and four by letter, also the church was much revived. Bro. J. W. Kitchens of Newton did the preaching, and, like Peter of old, he preached in a forceful way Christ and Him crucified, not failing to declare the whole counsel.

Though small in membership, more than \$40.00 were raised for the visiting preacher and pastor, W. U. Edwards of Newton.

This is the fourth year the present pastor has had the privilege of laboring with this people, during which time the Lord has greatly blessed us. The church is growing, both spiritually and financially. Beginning with this year the church has three services each month with a live prayer service, which meets twice a week.

W. U. EDWARDS, Pastor.

IN MEMORIAM

MRS. R. A. JACKSON

Whereas, it has pleased our Heavenly Father to call home our beloved friend and sister, Mrs. R. A. Jackson; and

Whereas, she was ever a faithful member of the Coldwater Baptist Church and Woman's Missionary Society, exemplifying at all times a sweet and Christ-like spirit, being kind, charitable and loving; and in affliction, patient and trustful; therefore, be it resolved:

First. That the Woman's Missionary Society of Coldwater Baptist Church bows in humble submission to the will of our kind Heavenly Father, "who doeth all things well."

Second. That remembering the many virtues of our beloved sister, we strive to emulate her example and cherish her memory as a perpetual inspiration to a higher spiritual life. "In person she is gone, she sleeps in Jesus, but in memory she will ever abide with us."

Third. That we have witnessed the closing of a beautiful life, but we will say, "Thy will be done." To know Mrs. Jackson was to love her, and we are grateful for the character of this noble Christian woman.

Fourth. That we tender our heartfelt sympathy to the sorrowing loved ones. The Lord will comfort you even though—

"Tis hard to take the burden up
When she has laid it down;
She brightened all the joy of life,
She softened every frown;
But, O, 'tis good to think of her
When you are troubled sore;
Thanks be to God that such has been
Though she is here no more."

Fifth. That a copy of these resolutions be sent to the family, one to the Baptist Record and one to the Tate County Democrat for publication.

Mrs. M. M. Powell,
Mrs. W. F. Ballard,
Mrs. M. S. Dougherty,
Committee.

Coldwater, Miss.

IN MEMORY OF MRS. SARAH ELIZABETH BATSON

The subject of this brief tribute was born in Southeast Mississippi on June 10, 1841. She united with a Baptist church when quite young and remained a consistent member during all the balance of her long life.

She was married in 1859 at the age of 18, to Eli Batson. Her maiden name was Davis. The Davis and Batson families were among the early settlers of Southeast Mississippi, and their descendants are numerous throughout the country.

Sister Batson departed this life on July the 8th, 1926, at the home of her daughter, Mrs. J. K. Denham, in this city. Her remains were deposited on the following day in the family cemetery about ten miles southeast of Hattiesburg, near the

old home where she had lived for about fifty years. The funeral was conducted by the pastor of the Main Street Baptist Church, Bro. Wills, who is the pastor of some of her children. Services were held under the trees of the forest, the foliage of which hangs heavily over the graves of those who sleep beneath the sod at this sacred spot. On this beautiful forenoon the sun's rays seemed to shine softly through the open places between the leaves, as though they were in sympathy with those who wept at a mother's grave.

Sister Batson was the mother of eleven children, six boys and five girls. She has 26 living grandchildren. She has 19 great grandchildren and two great, great grandchildren. Her ideas of a mother's relations to God, to her family and to the world were founded on the teaching of God's blessed word. Her children were the objects of her constant care, and this was true up to the last hours of her life. This world's follies had no allurements for her. Her husband and her children furnished the most agreeable company she ever had, and her home was the brightest and dearest place on earth to her. She desired above everything else to see her children useful and happy. No wonder they loved her, and this they certainly did. I have been intimately associated with the family for more than 35 years, and I can truthfully say that I have never known a family of children that were more devoted to their mother than were hers.

Four of her children had preceded her to the grave. Seven are still living. All of these are married and are in homes of their own. There are but few large families in which all have done as well. Five of her children were received into the church and baptized by the writer.

Just about 20 years ago, on a beautiful afternoon, I conducted the burial service of her husband and the father of her children. The audience was one of the largest I ever saw at a funeral in the country. The occasion was one of the most solemn I ever witnessed. After the death of Brother Batson, Sister Batson lived at the old home with her son-in-law and her daughter, during the remainder of her life. She visited her children occasionally, but seemed never to be contented when away from the old homestead, where she had lived so long with the husband she loved, and where her children had been reared to manhood and womanhood. Her work on earth is finished. "She hath done what she could." She has "fallen asleep."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

A calm and undisturbed repose,
Unbroken by the last of foes."

L. E. HALL.

Hattiesburg, Miss., Sept. 7, 1926.

SOME MEETINGS

The four rural churches, of which I am pastor, had some fine meetings

this year. All are in Yalobusha County.

The fourth Sunday in July, Dividing Ridge Church had Rev. A. F. Brasher of Sarepta, helping. Results—6 baptisms and a good attendance.

The second Sunday in August I was with Rev. J. E. Eoff, of Memphis, at Clear Springs. A neat new house was almost complete, and almost paid for, and one of the greatest revivals I have ever seen was a result of work in a united church. We have had 12 for baptism and 8 by letter during the last year.

The third Sunday in August Rev. J. G. Lott, pastor at Water Valley, came to us at Scobey. His preaching was good. Result—one for baptism, one restored and four by letter.

The fifth Monday, at Wayside. Dr. R. A. Kimbrough, pastor at Charleston, was expected and came to assist. All said that his preaching was the very best. There were six for baptism.

Few people, comparatively, near these churches are accountable who are not members. The interest is on the increase. Many young people are just entering high school and colleges, and the prospects for the future are bright.

The Lord be praised.

L. E. ROANE, Pastor.

GLEANINGS FROM THE OKLAHOMA CITY MEETING FOR JEWS

Conducted By Home Board Missionary, Dr. Jacob Gartenhaus.

There is a closer relationship between the Baptists and the Jews than between the Jews and any other Denomination because the First Baptist Church was a Jewish Baptist Church.

There are four million Jews in the United States, thirty times as many as in Palestine. Of these four million, 20,000 are Christians. In addition to this there are tens of thousands who believe that Christ is the Messiah but who do not confess him because of the persecution it would bring.

The Jews have produced more converts on a percentage basis, in the last century than any heathen nation.

Many a Jew has been kept from coming into the Christian Church by the fact that the Jews are blamed for the crucifixion of Jesus, when it was the sin of the whole world, Gentile as well as Jew, that nailed Him to the cross.

The greatest obstacle in presenting Christ to the Jew is the Gentile who professes Christ, but does not possess Him.

Hans Herzle, son of Theodore Herzle, the Founder of Zionism, is a believer in Jesus Christ and is a Baptist. The Father, the Founder of Zionism, has been dead 20 years, and when his anniversary comes the Jews assemble to give honor to his name.

There are 200 Missionaries in the City of Jerusalem. There is one Missionary to the Jews within the

bounds of the Southern Baptist Convention where there are many times as many Jews as there are in all Palestine.

The Yiddish language, which is spoken by the Jews in America, is a dialect, very much like the German language. Dr. Gartenhaus said that in visiting more than 6,000 Jewish homes in the South he has not found more than a dozen where they speak the Hebrew language. They teach and speak Hebrew in Palestine.

More than 40,000 Jews in one city in Hungary have accepted Christ since the World War.

Along with the desire of all Jews today to be in Jerusalem, there is a hope on the part of the orthodox Jews that the Temple will be rebuilt and the Priesthood again established and worship engaged in as in the days before the destruction of the Temple.—Baptist Messenger.

"INFORMATION FOR STUDENTS"

The above caption will meet the eye of students as they step off all trains entering New Orleans on September 19, 20 and 21, the opening days of Tulane University and Newcomb College, and below the sign will appear their college colors and the faces of young "information clerks" from the Baptist Churches most interested in enlisting students.

Likewise they will be met by reception committees, and assisted with their baggage, escorted to waiting automobiles, and delivered gratis to their respective places of abode. In fact, every effort will be made to impress the new students that the Baptist Churches are interested in them and anxious to enlist them in Kingdom work.

HOLLY SPRINGS

It was my happy privilege to do the preaching in a revival while on my vacation. The Spirit of our Lord was manifested from the beginning. Seventeen were added to the membership of the church.

Our work at Holly Springs goes well. Our Association meets with the Salem Church this week and Holly Springs is reporting fifty-four additions for the year.

Pray for us that we as pastor and church may magnify the name of our blessed Lord Jesus.

G. C. SANDUSKY,
Pastor First Baptist Church,
Holly Springs, Miss.

SAREPTA MEETING

On last Thursday evening the Baptist revival services closed at Sarepta. Rev. C. T. Johnson, assisted by his singer, Mr. E. C. Spearman, conducted the meeting. They are employed by the State Board and held the services under the large tent furnished by the Board.

They found the Baptist Church unorganized and in a state of lethargy. During the meeting a deacon was ordained, a Sunday School organized and 12 persons added to the church. We feel that Sarepta was

saved for Baptists by these men of God coming our way. May God continue to add His blessings to them.

CECIL H. ELLARD, Pastor,
Sarepta Baptist Church.

SHILOH MEETING, LAWRENCE COUNTY.

Our meeting began the first Sunday in August. Rev. Bryant of Crystal Springs Preached Sunday only, to a large and attentive audience. Rev. J. P. Harrington came to us Monday and did the preaching throughout. He seemed to be at his best and did some of the most constructive and Biblical preaching possibly ever came to those parts, doctrinal to the core, and yet with the ring of Evangelism that moved his audience for higher and nobler things.

Bro. C. G. White had charge of the singing and led the choir in an unusual way. Some of the best Gospel singing, old songs, with the Gospel ring in them, and with a move that could not be duplicated anywhere or by any singer. Harrington and White yoked up together make a team for Evangelistic work that will pull the crooks and the cranks all out, and send the Gospel banner along with power to save.

The results of this campaign the church was moved to vote half time services, to buy or build a parsonage and to move their preacher on the field. The senior deacon, Bro. E. B. White gave the church 40 acres of land, and A. S. White gave 10 acres to the church. A committee was appointed to secure the titles to above for the church. Another committee was appointed as a building or buying committee. A subscription was taken in the following classes: 1st., \$4.00, 2nd. \$2.00, 3rd. \$1.00, 4th. \$.50, 5th \$.20, totaling 70, subscribing \$846.00. We number 249 and feel that we will be able to finance our work. When they all have been solicited and enlisted. There was added to the church 12 baptisms and 3 by letter, and for the year 24. May God continue to use these people in a wonderful way is our prayer. Brethren pray for us.

W. P. SANDIFER, Pastor.

CONCORD MEETING.

Evangelist Frank A. Godsoe of Oklahoma City has just completed a revival lasting one week with the old Concord Church in Tippah County. There were 77 additions to the Pleasant Ridge and Fellowship Churches, 64 of whom came by baptism. The Concord Church was a primitive church, but regular services had not been conducted for some three or four years. The Primitive Brethren willingly offered the church building for the use of the evangelist, and now they propose to make the church a Missionary Church. I am to preach once each month there until regular work is established.

Fraternally yours,
G. W. WAGES.

(Continued from page 12)

Mexico who could bring peace to that country. The same Bishop Kelley is now denouncing both the present Mexican government and the late President Wilson, whom he seems to hold responsible for Huerta's downfall.

Mr. Flaherty says that "the conditions existing in Mexico result from the interference by this government (the United States), and that but for such interference the Carranza, Obregon and Calles governments would not have existed.

This is capable of only one inference. Victoriano Huerta, or a successor as pliable in the hands of the Hierarchy, would have been in power now and there would have been no Church question if the policy of the administrations of Presidents Wilson and Harding had been different.

Perhaps some day Mr. Flaherty will understand that Presidents of Mexico are chosen south of the Rio Grande and not north of it. Perhaps he will also understand that Mexico is a sovereign government, carrying out the will of its people and not changing its policy according to the amount of pressure exerted from outside.

I am sorry that Mr. Flaherty's sense of logic is not better developed. On the other hand, he finds fault with what he claims was the wrong policy of two American presidents in interfering with internal affairs in Mexico. On the other hand he now asks another President of the United States to interfere in the settlement of the internal problems of that country.

Evidently the interest of the Catholic Hierarchy are more potent in his mind than a sense of logic. He resents any interference by any administration of this country in the interest of anyone opposed to the special privileges of the Church, but he welcomes this same interference in support of such privileges.

ARLURO M. ELM,
Consul General of Mexico.

THROUGH TOM'S INVITATION

(Jennie N. Standifer.)

A True Story

The Worthington family for generations had been noted for intellectual men and women. They were prominent in learned professions and in whatever calling they selected; but there came an exception when Tom, the youngest of Judge Bruce Worthington's flock of four boys and three girls grew from crying babyhood into simple-minded boyhood. In vain the kindergarten instructors sought to teach him the rudiments of education, and special teachers seek to interest him in books. He remained wholly indifferent. He invariably forgot what he learned one day before the next sunrise. At fifteen he could neither spell, read, write nor count over ten. But he learned to split kindling wood, to chop weeds and run a lawn mower with some one watching and directing him.

When Tom's parents gave up all

hope of giving him an education, he was taught simple manual work. He was always under the supervision of his old bachelor uncle, Colonel Jasper Worthington, who lived in his brother's home. This home was in the edge of W—, a flourishing Florida town, on the St. Johns River. Nearby was an orange grove of fifty acres, and adjoining this was a truck farm. Here, summer and winter, old Jasper, who was in poor health, found pleasant occupation in teaching, or trying to teach, his moron nephew to gather oranges, and cultivate lettuce, cabbage and corn. Frequently he chopped down vegetables even after they were well grown instead of weeds, and would gather green citrus fruits as often as the ripe. But the Colonel was patient and watchful and repeated his instructions over and over. The weak-minded boy loved his uncle devotedly, and strove to show it by giving his feeble best to his simple tasks.

One autumn, Tom learned to run a hand plow and was delighted with the work. He could break the soil in the truck field, and keep the furrow fairly straight when preparing for planting. His uncle gave him lavish praise, and exhibited the land Tom had prepared for planting with great pride.

One day Tom was returning from the postoffice and met Mrs. Wayne, a friend of his mother's, at his gate. She asked:

"Have you been to the tent meeting, Tom, and heard the Evangelist and his singer?"

"No'm."

"Do you like singing?"

"Yes'm."

"Then take the mail to your mother and ask her to let you go with me to hear the singing. I will wait here at your gate."

"Yes'm."

The boy soon returned with his mother's consent to attend the services. Tom, sitting near the front, was delighted with the singing. He could hum the airs, but never remembered the words of hymns. Many children attended the morning service, and the Evangelist made his Gospel message so simple that none could fail to understand. All were sinners, he told them, and must repent—be sorry for sins, and trust Jesus to save them. Then they must confess they believed God's promise to save, for the sake of Jesus who died for them. Over and over scriptural texts were repeated, and when the invitation was given to make this confession several boys and girls went forward. Among them was Tom Worthington.

He could only mumble:

"I'm sorry I sin. I trust Jesus to save me."

With some misgivings the boy was received into the church as a candidate for baptism. He returned home with a happy, shining face and told his uncle Jasper first. Later he told the other members of the family. The Worthingtons were not a religious family, and the old Colonel was known as skeptical and "a hard case." No one had dared to ask him to that tent meeting, or any other

meeting, but when Tom begged the old man to go with him to the evening service, he went. He returned home with a new light shining in his hard old face, and made the confession that he had long wanted to be a Christian, but not until Tom asked him to go to the meeting and learn how to be saved did he have the courage to seek salvation.

One by one the feeble-minded boy induced the other members of his family to go to hear the Evangelist, and one by one they surrendered their lives to the Master.

"I'll plow and make money for the Lord," said Tom after he had been baptized. "I can't talk."

"We must all do something," said his father.

"Suppose," suggested Colonel Jasper, "that we join our resources after paying our tenth to the church here, and keep a missionary in China in place of Tom? He would be a missionary if he could. He has been a home missionary, and we owe it to him."

All agreed to the proposition. And while that missionary is doing fine

work in the Orient, Tom is serving the Sunday School and church in his home town by being care-taker of the Beginners' Department. Best of all, whenever he can he invites the indifferent and sinful to come and be saved, and somehow they cannot refuse his invitation.

Laborer: "What am youah laughing at, Sam?"

"Ah's laughin' at dat crazy Rastus—he's wurkin' like de debbel. He doan know de boss am gone home."

A Short Stay

"Did y'll know Mazy Brown was a-goin' to marry Rastus Dixon?"

"Lawd-a-massy, chile, dat nigger'll leave her 'fo' her weddin' ring turns green."—Life.

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